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A
SANSKRIT GRAMMAR
FOR BEGINNERS

revised by
F. MAX MÜLLER

NEW AND ABRIDGED EDITION
ACCENTED AND TRANSLITERATED THROUGHOUT
WITH A CHAPTER ON SYNTAX
AND AN APPENDIX ON CLASSICAL METRES

BY
A. A. MACDONELL, M.A., PH.D.
MEMBER OF THE GERMAN ORIENTAL SOCIETY AND OF
THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND

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never entered my mind. If one knows the difficulties of an historical grammar of Greek, Latin, or German, one may well doubt whether the time has come for attempting a history of the language of a country in which nothing is so entirely absent as history. I know, of course, that I have been charged with inconsistency, because I ventured to introduce into my grammar the Vedic system of accentuation, which is not recognised in post-Vedic Sanskrit, and has its proper place in an historical grammar only. I must plead guilty to that charge, but I considered the accent so useful for purely practical purposes, and so full of interest for the Science of Language, that I decided to mark it throughout, at least in the transliterated portions of my grammar, wherever it could be done with certainty and with a hope of practical usefulness.

It is interesting to see how the same objections which were raised against the old Greek and Latin school-grammars, begin to be raised against the grammars of Sanskrit. It is well known that ever so many forms are given in the paradigms of *τύπῳ* and *amo*, which are never found in real use, while some are actually impossible. It can hardly be called a very startling discovery, therefore, that in Sanskrit grammars also many forms occur which are given for the sake of systematic completeness only. I know at least of no scholar who imagined that all the forms given in the paradigms of a Sanskrit grammar have actually been met with in literary works. But how can that be helped? Pupils must learn their paradigms by rote, and no one would suggest leaving out the gen. plur. of *mensa*, because it never occurred in any classical Latin author. Should we leave out the rules according to which *linguo* forms its participle *lictus*, because in classical Latin it never occurs except in *relictus*? Though we may speak with a certain amount of confidence, when we say that *tollo*, for instance, always forms its perfect with a preposition, namely, *sustuli*, who would venture in the present state of Sanskrit scholar-

ship to say which roots, as collected by native grammarians, occur with or without prepositions, which have been used by certain writers or in certain periods only, and which are merely presupposed in order to account, rightly or wrongly, for the formation of substantives, adjectives, or particles? We may all have an ideal conception of what an historical grammar of Sanskrit ought to be, but true scholars do not ask for what is impossible. They are satisfied if they can place into the hands of young students a grammatical manual which at all events does not teach them forms which they have afterwards to unlearn, and which every examiner would mark as 'Very Bad.'

The first beginnings which have been made in collecting materials for a really historical grammar of Sanskrit are, no doubt, very valuable, particularly when they are confined to certain chapters of grammar, or again, to certain periods within which some kind of completeness is attainable, even in the present state of Sanskrit scholarship. Scholars such as Benfey, Ludwig, Delbrück, Wilhelm, Jolly, Jacobi, Lanman, Avery, Bloomfield, Edgren and others have rendered most excellent service in collecting materials with which hereafter a History of the Language of India may be constructed, and even the attempt, premature, as no doubt it is, to gather up these materials into some kind of historical grammar reflects great credit both on the courage and on the industry of Professor Whitney, of Yale College in America.

But is an historical grammar of Sanskrit possible, before we know the real history of Sanskrit?

Does the Vedic literature which we possess in its four periods, the *Khândas*, *Mantra*, *Brâhmana*, and *Sûtra* periods, really represent the whole of the ancient history of Sanskrit? What is that *bhâshâ* literature, presupposed in *Pânini's* grammar, which is not Vedic, and yet truly historical? What is the real date of *Pânini's* grammar, which forms the one broad line of demarcation between natural and scholastic Sanskrit? What is the date of the *Mahâbhârata* and *Râmâ-*

yana, and can we distinguish in them between portions that conform and others that do not conform to the rules of Pânini? What is the date of the introduction of writing into India, first for monumental, and afterwards for purely literary purposes? When can we detect the first certain traces of Buddhism, of Greek influences, and of that complete literary paralysis which seems to have been produced in India by the invasion of Northern Barbarians? Lastly, what is the earliest date that can be assigned to what I have called 'the Renaissance of Sanskrit Literature,' which comprises nearly all the works that have hitherto been studied in our schools and universities?

These are a few of the questions which will have to be answered before we can form a conception of what an historical grammar of Sanskrit ought to be.

And even if all these questions should admit of some kind of provisional answer, enabling us to construct a practicable road through the drifting sands of Indian chronology, how could we speak of a history of the language of India, in which the truly historical literary monuments, the books collected in the Buddhist Canon, whether written in Pâli or in several distinct dialects of Sanskrit, find no place? It is easy to ignore the fact that the edicts of king Asoka in the third century B. C., and again, the Mathurâ Inscriptions of the time of king Kanishka represent the real history of the language of India, and that the Chinese translations of literary works belonging to the Buddhist Canon authenticate the very language in which they are written at a time when Vedic literature had ceased, and modern Sanskrit literature had not yet begun to exist. But these are stubborn facts, and however much ignored at present, they will have to be reckoned with sooner or later. Lastly, can that be called a history of the language of India, in which the true relation between Sanskrit and Prâkrit, whether real or artificial, has not been determined, and in which the question whether the later scholastic Sanskrit, beginning from the fifth century A. D., is

a natural development or an artificial *renaissance*, is never even mooted? If with the indices to the Veda, to Pânini, to the Mahâbhârata, Râmâyana, and Manu, and with the materials so laboriously collected in Boehtlingk and Roth's Dictionary, we could hope to construct a complete history of Sanskrit, an historical grammar of Sanskrit might indeed seem within the limits of possibility. But considering how many connecting links are still wanting, and how many new discoveries have been made of late by Professor Bühler and others, particularly with reference to that true history of language which can be read in Inscriptions only, all scholars will probably hold here also discretion the better part of valour. It gives me real pleasure to express my sincere gratitude to Professor Whitney, and even more to his predecessors and fellow-workers, for the light which their labours have shed on certain phases in the historical growth of Sanskrit, and for the laboriously constructed indices which they have so generously placed at our disposal, but I cannot but question the wisdom of embodying these results in a practical grammar of the Sanskrit language.

When a demand arose in England for such a grammar, a grammar that might safely be placed in the hands of beginners, feeling unequal myself to the task of preparing a new edition of my grammar, I requested Mr. Macdonell to undertake the task of not only revising, but of considerably shortening it. Mr. Macdonell has had far more experience as a teacher than I can claim, and I have left him perfectly free in his choice of what he considered essential to beginners. To him will belong the whole credit, if my grammar should continue to prove useful to young students of Sanskrit, and I now leave it to him to explain the principles by which he has been guided in adapting my old grammar to the requirements of his pupils.

F. M. M.

MALOJA, ENGADIN, August 20, 1885.

THE experience of some years' teaching has convinced me that Sanskrit, compared with other dead languages, is not difficult to learn. The fact that the ordinary Sanskrit verb has no subjunctive, only one imperative, one infinitive, and two optatives, altogether only thirteen moods and tenses in each voice, while Greek has upwards of thirty, would alone go far to prove the comparative simplicity of Sanskrit Accidence. Again, the absence in Sanskrit of the indirect construction, which constitutes a conspicuous difficulty of Syntax in the classical languages, is in itself a tolerably clear proof that the structure of complex sentences in Sanskrit must be far less involved than in Latin or Greek. On the other hand, though it must be admitted that the phonetic laws of Sanskrit present greater difficulties than in other languages, most of these difficulties will disappear when it is pointed out that the rules of Sandhi rest on two leading principles, the avoidance of hiatus in the case of vowels and assimilation in the case of consonants.

I feel sure that the exaggerated idea of the difficulties of Sanskrit commonly entertained is due to the fact that the amount of matter contained in the Sanskrit grammars hitherto published in England and America is far too exhaustive for elementary purposes. Beginners are not aware that a large proportion of the matter presented to them, though necessary for a minute and critical knowledge or high proficiency in composition, may be altogether dispensed with by those whose chief object is to be able to read with ease the best works of classical Sanskrit literature.

It was therefore with much pleasure that, at Professor Max Müller's request, I undertook the task of abridging his grammar,—which is by all Sanskrit scholars accepted as a standard work,—and of adapting it to the requirements of the many students who wish to obtain a good practical knowledge

of Sanskrit, but have not sufficient leisure to make a special study of the grammar. I feel a confident hope that this edition will at the same time supply students of comparative philology with the essential grammatical knowledge of a language which must form the groundwork of their studies. It is chiefly for their benefit that the accent, which plays so important a part in phonetic change, has been supplied throughout in the transliteration, except where the word in question (this is mainly the case in compounds) does not occur in accentuated texts and analogy is not a safe guide. Transliterated *sentences*, however, (in the chapter on the particles and that on syntax,) have not been accented.

The principle by which I have been guided in the preparation of this new edition, is that an elementary grammar should be as short, simple, clear, and as practical as possible.

Convinced of the supreme value of *brevis*, I have made it my aim to omit rules referring to words rarely or never to be met with in the books usually read, to avoid overloading the rules actually given with unimportant exceptions or with the mention of rare optional forms, and to pass over altogether those portions of the grammar, which though of minor practical importance, it would take almost years of special study to master thoroughly, notably the rules on the insertion of the intermediate $\ddot{\text{r}}$ i. For the benefit of students desirous of obtaining a more minute knowledge of grammatical details, I have added in parentheses at the beginning of each paragraph figures referring to the corresponding portions of Professor Max Müller's large edition.

With a view to *simplicity*, I have endeavoured, on the one hand, to formulate as far as possible in the same words rules which have points in common, and, on the other, to draw together rules which, though usually given separately, may be learnt more easily if combined under one head. I think I have thus, for instance, succeeded in simplifying considerably the rules on the Sandhi of the diphthongs (24, 25), of the interjections (27, note), and of अः *ah* and आः *âh* (51),

as well as the rules on the formation of the first aorist. On the same ground, the terminations of the first and the second conjugations for the special forms have, instead of being separated, been given in a single table (142).

For the sake of *clearness*, I have added many explanations, without which learners would find a difficulty in understanding the application of the rule, for instance, those in 75 and 76 on the change of the dental nasal and sibilant to the lingual. To the same motive are due the observations on the grouping of the various moods and tenses (133) and on the differences between the first and the second conjugations (142). I have also given a number of notes calling attention to distinctions of forms which are otherwise almost certain to be confused, as, for example, the declension of perfect participles like *kṛitavân* and *rurudvân* (101, note 2), or drawing useful generalizations from paradigms of declension and conjugation, which it would take much time and observation on the part of the student to make for himself, e.g. as to the instances in which the vocative differs from the nominative (82, note 1), or as to the form of the nom. and voc. sing. of changeable bases (105).

In order to give this edition a thoroughly *practical* character, I have thought it worth while to appeal to the eye of the learner by printing in thick type any important point, or, in transliterated words, any phonetic peculiarity otherwise likely to escape his attention. With the same end in view, I have arranged in alphabetical order, the prepositions, the interjections, and the particles of common occurrence, devoting special attention to the meanings and uses of the latter as being of considerable practical importance to those who are beginning to read Sanskrit. For the sake of easy reference I have given the list of verbs (altogether 206) alphabetically also, omitting both verbs and verbal forms which occur only in the grammarians. I may here remark in passing that I have throughout the grammar refrained from quoting, in exemplification of the rules given, forms not occurring in the

literature, except in the comparatively few cases where the opposite course seemed necessary on pedagogic grounds.

In order to supplement what is omitted in it, the student should use the list of verbs in connection with the paradigms of the various tenses and with the list of irregularities given after each of the latter. I have appended a chapter on syntax, which, though short, I think will be found to contain all that the beginner wants, together with a brief sketch of the metres most commonly to be met with in the classical literature.

In conclusion, I must express my obligations to Prof. Stenzler's elementary Sanskrit book for suggesting to me the advisability of either retaining or omitting various rules. To Mr. Apte's excellent Guide to Sanskrit Composition I am indebted for much of the matter contained both in the section on the use of the particles and in the chapter on syntax. In preparing the list of verbs, I have derived much assistance from Prof. Whitney's valuable new work, 'Sanskrit Roots, Verb-Forms, and Primary Derivatives.' For the sketch of Sanskrit metres I have found very serviceable Prof. Oldenberg's article on the *Sloka*, in vol. xxxv of the *Journal of the German Oriental Society*, as well as Prof. Jacobi's more recent article, 'Zur Lehre vom *Sloka*.' From Prof. Edgren's Sanskrit Grammar I have derived some suggestions as to arrangement, and some valuable hints from Prof. Whitney's article on the Study of Sanskrit in the *American Journal of Philology* (vol. v, No. 3). To Professor Max Müller, above all, are due my sincere thanks for the advice and help he has always given me in this as well as in all other work I have undertaken in Sanskrit.

A. A. M.

INVERGARRY, N. B., September, 1885.

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PREFACE

TO THE NEW EDITION.

As I am growing old I begin to feel that it is difficult, if not impossible, to keep my books young, or to revive them constantly by what we call new editions. When I had revised the last edition of my Sanskrit Grammar, I bade farewell to it. What I had wished to achieve, little as it may seem, I had achieved, namely, to supply a grammatical manual, correct in all its rules and paradigms, and containing for all important matters references to Pânini, the highest grammatical authority, recognised as such by all post-Vedic writers of Sanskrit.

It may not seem, as I said, to be a very high aim to produce a correct grammar, and to make its correctness dependent on the authority of another grammarian. But when we examine other grammars, and see, for instance, such forms as *nâman* given through successive editions as a Nominative and Accusative singular, when we see such breaches of the simplest phonetic rules as in Benfey's impossible form *adâktam*¹, etc., matched in one of the most recent Sanskrit Grammars by Whitney (*arauttam*)², a claim to freedom from clerical errors will hardly be considered a very modest claim. Nor do I flatter myself to have always reached that standard of correctness which is represented to us in the truly marvellous work of Pânini.

It has been argued, not without a certain plausibility, that no grammar, not even that of Pânini, ought to be constituted into an infallible tribunal, but that the language itself and the literature should form the final court

¹ *Kurze Grammatik*, § 265, ix, p. 178, paradigm *dah*.

² *Sanskrit Grammar*, § 882, paradigm *rudh*.

of appeal in all questions of grammatical right or wrong. True as this principle would be everywhere else, it is not so in Sanskrit, at least, not with regard to that literature for which alone my grammar is intended. The whole of Sanskrit literature, with the exception of the Vedic and the Buddhistic, is so completely under the sway of Pânini's rules that even a poet like Kâlidâsa would be considered guilty of a grammatical blunder, if he used a form not recognised by Pânini. This is a state of things unknown in any other literature, and supplies, I believe, a perfect justification for the absolute deference paid by myself and others to Pânini's authority.

There is, of course, some debatable land, such as the two great epic poems, and again, some *rifaccimenti* of Vedic works, such as Manu and other law-books, in which ancient *khandasa* forms occur and in which Pânini's authority is not completely recognised. Still even there the more ancient and more historical forms, which contravene the rules of Pânini, are looked upon by all native scholars as exceptions, so much so that when I myself appealed to the authority of Vyâsa, the reputed author of the Mahâbhârata, in support of such a form as *himsasva*, which, in my Sanskrit translation of 'God save the Queen,' I had borrowed from the Mahâbhârata, I was told that this form, not having the authority of Pânini, would be offensive to the ears of native scholars. Though the case was by no means so clear as my friendly critics imagined, I gladly yielded to their remonstrances, changing *himsasva* into *ukkhindhi*.

My own opinion was, and is still, that a Sanskrit Grammar for Beginners, such as mine was meant to be, and a grammar that might safely be used by candidates for the Civil Service of India, without their running the risk of being punished for forms which they learn from well-accredited books, should not attempt more than to give such rules as can claim the authority of Pânini. To attempt the higher task of writing an historical grammar of the Sanskrit language,

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SANSKRIT GRAMMAR.

THE DEVANĀGARĪ LETTERS.

VOWELS.			CONSONANTS.			
Initial.	Medial.	Equivalent.	Equivalent.	Equivalent.		
अ	-	a	क	k	प	p
आ	।	â	ख	kh	फ	ph
इ	ि	i	ग	g	ब	b
ई	ी	î	घ	gh	भ	bh
उ	ु	u	ङ	ñ	म	m
ऊ	ू	û	च	k (or ch)	य	y
ऋ	ॠ	ri (or rî)	छ	kh (or chh)	र	r
ॠ	ॡ	rî (or rî)	ज	g (or j)	ल	l
ऌ	ॢ	li (or lî)	झ	gh (or jh)	व	v
ॢ	ॣ	lî (or lî)	ञ	ñ (or ñ)		
ए	ै	e	ट	t (or ṭ)	श	s (or ś)
ऐ	॥	ai	ठ	th (or ṭh)	ष	sh
ओ	ो	o	ड	d (or ḍ)	स	s
औ	ौ	au	ढ	dh (or ḍh)	ह	h
			ण	n (or ṇ)		
			त	t	ॠ	m (or ṁ)
			थ	th	ॡ	ṁ (or ṁ)
			द	d	ः	h (or ḥ)
			ध	dh	ॠ	(Gihvâmûliya), χ
			न	n	ॡ	(Upadhmânîya), φ

CHAPTER I.

THE ALPHABET.

1 (1). The Sanskrit, or sacred language, is the ancient *literary* language of the Hindûs. From the ancient *popular* dialects, called *Prâkrit*, are descended most of the dialects of modern India, Bengâlî, Hindî, Marâthî, Gujarâtî, and Hindûstânî.

2 (2). Sanskrit is written in Devanâgarî character from left to right. Bengâlî, Grantha, Telugu, and other modern Indian characters are also commonly employed for writing Sanskrit in their respective provinces.

3 (5). The Devanâgarî alphabet consists of forty-eight letters, thirteen vowels and thirty-five consonants. These represent every sound of the Sanskrit language.

4 (13). The vowels are written differently according as they are initial or follow a consonant. They are :—

(a) Simple vowels: अ (-)¹ a, इ (f) i², उ (u) u, ए (e) ri³, ऌ (l) li.

आ (r) â, ई (î) î, ऊ (û) û, औ (ô) ri.

(b) Diphthongs: ए (e) e, ऐ (ai) ai, ओ (o) o, औ (au) au.

Note 1. There is no sign for medial (or final) â, as this vowel is considered to be inherent in every consonant, e. g. क = ka.

Note 2. Medial (or final) î is written before the consonant after which it is pronounced, e. g. कि ki.

Note 3. If ए ri follows the consonant र r it retains its initial form, and the r is written over it; thus निर्वृतिः nirvṛtiḥ (cp. 14).

5 (4). The following table contains a complete classification of all the letters of the Devanāgarī alphabet according to the organs with which they are pronounced (see 30).

	Hard, (tenues.)	Hard, and aspirated, (tenues aspiratæ.)	Soft, (mediæ.)	Soft, and aspirated, (mediæ aspiratæ.)	Na- sals.	Liquida.	Sibilants.	Vowels. Short, Long.	Diphthongs.
Gutturals	क k	ख kh	ग g	घ gh	ङ ṅ	ह h ²	ख ³ (x)	अ a आ â	ए e ऐ ai ओ o औ au
Palatals	च k	छ kh	ज g	झ gh ¹	ञ ñ	य y	श s	इ i ई î	
Linguals	ट t	ठ th	ड d	ढ dh	ण n	र r	ष sh	ऊ ri ऊँ ri	
Dentals	त t	थ th	द d	ध dh	न n	ल l	स s	ळ li लृ ll	
Labials	प p	फ ph	ब b	भ bh	म m	व v	ख ³ (φ)	उ u ऊ ū	

Unmodified Nasal or Anusvāra, 'm, or 'ṁ, e.g. कं kam, or कै kam̃.
Unmodified Sibilant or Visarga, : h.

Note—In the above table, the first, second, and seventh (sibilants) columns contain hard sounds; the remaining consonants and all vowels are soft.

6 (3). In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line, e.g. र, द, त ta.

7 (18–20). Consonants to be pronounced without any vowel after them are marked with Virāma (,). Thus ak must be written अक्.

At the end of a sentence or of a half-verse, the sign | is used as a stop; at the end of a verse or longer sentence, the sign || is employed.

¹ The palatals, being derived from gutturals, are best transliterated by italicised gutturals.

² ह h is not properly a liquid, but a soft (sonant) breathing.

³ The signs for the guttural and labial sibilants have become obsolete, and are replaced by Visarga (:).

Avagraha (s) marks in our editions the elision of अ a at the beginning of a word, e. g. तेऽपि te=pi for ते अपि te api.

° marks an abbreviation: thus, गतम् gatam, °तेन (ga)tena.

8 (7). There were originally five distinct signs for the sibilants; but the signs for the guttural and labial sibilants having become obsolete, their place is supplied by Visarga, the sign of the unmodified sibilant.

9 (8). There are five distinct letters for the five nasals. When these nasals are followed by consonants of their own class, they are often, for the sake of more expeditious writing, replaced by the sign of Anusvāra. Thus we may write अंकिता amkitā for अङ्किता aṅkitā, अंचिता amkitā for अञ्चिता aṅkitā; कुडिता kumditā for कुण्डिता kunditā; नंदिता namditā for नन्दिता nanditā; कंपिता kampitā for कम्पिता kampitā. The pronunciation remains unaffected by the change.

The same applies to final म् m, at the end of a sentence. Thus अहं may be written for अहम्, but it is really an m, and to be pronounced as such.

10 (9). Besides the five regular nasals, there are three nasalized letters, यँ, लँ, वँ, or यं, लं, वं, य्ँ, ल्ँ, व्ँ, which are used to represent a final म् m, if followed by an initial य y, ल l, व v; e. g. तय्याति taṃ yāti for तं याति tam yāti; तल्लभते taḷ labhate for तं लभते tam labhate; तवल्लभति taṃ vahati for तं वहति tam vahati.

11 (10). The only consonants which have no corresponding nasals are र r, श s, ष sh, स s, ह h. A final म् m, therefore, before any of these letters at the beginning of words, can only be represented by Anusvāra, the natural or unmodified nasal; e. g. तं रक्षति tam rakshati, तं हरति tam harati.

12 (11). In the body of a word the only letters which can be preceded by Anusvāra are श s, ष sh, स s, ह h. Before the semi-vowels य y, र r, ल l, व v, the म् m in the body of a word is never changed into Anusvāra; e. g. गम्यते gamyate, नमः namrah.

13 (16). If a consonant is followed immediately by one or more consonants, they are all written in a group. Thus atka is written अत्क; kârtsnya, कार्त्तय्. The general principle followed in the formation of these compound consonants, is to drop the perpendicular and horizontal lines except in the last letter.

14 (17). The most noticeable peculiarities in the formation of compound consonants are the following:—

The र r following a consonant is written by a short transverse stroke at the foot of the letter; as क + र = क्र or क kra; ग + र = ग्र gra; त + र = त्र or त tra; द + र = द्र dra; ष + र = श्र shra.

The र r preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अॠ + क = अर्क arka; वॠ + ष + म = वर्ष्म varshma. This sign for र r is placed to the right (while Anusvâra is placed to the left) of any other marks at the top of the same letter; e. g. अॠर्क arkendû.

क्ष ksha = क + ष; क्त kta = क + त + व.

ज्ञ gña = ज + ञ.

घ gha is sometimes written क.

रु ru = र + उ; रु रु = र + ऊ.

श s is frequently written ष; e. g. सु su, सू sù, स sra, श sha.

List of Compound Consonants.

15 (20). क k-ka, क्ख k-kha, क्व k-ka, क्त k-ta, क्त्य k-t-ya, क्त k-t-ra, क्त्य k-t-r-ya, क्त k-t-va, क्त k-na, क्त्य k-n-ya, क्त k-ma, क्त k-ya, क्त or क्त k-ra, क्त्य or क्त k-r-ya, क्त k-la, क्त k-va, क्त्य k-v-ya, क्ष k-sha, क्ष k-sh-ma, क्ष्य k-sh-ya, क्ष k-sh-va;—ख kh-ya, ख्र kh-ra;—ग g-ya, ग्र g-ra, ग्र g-r-ya;—घ gh-na, घ्र gh-n-ya, घ्र gh-ma, घ्र gh-ya, घ्र gh-ra;—ङ ñ-ka, ङ ñ-k-ta, ङ्र ñ-k-t-ya, ङ्र ñ-k-ya, ङ्र ñ-k-sha, ङ्र ñ-k-sh-va, ङ्र ñ-kha,

झ ण-kh-ya, ञ ण-ga, झ ण-g-ya, ञ ण-gha, झ ण-gh-ya, ञ ण-gh-ra,
 झ ण-ña, झ ण-ma, झ ण-ya.

ञ k-ka, ञ k-kha, ञ k-kh-ra, झ k-ña, झ k-ma, झ k-ya;—
 झ kh-ya, झ kh-ra;—झ g-ga, झ g-gha, झ g-ña, झ g-ñ-ya,
 झ g-ma, झ g-ya, झ g-ra, झ g-va;—ञ ñ-ka, झ ñ-k-ma,
 झ ñ-k-ya, झ ñ-kha, झ ñ-ga, झ ñ-ña, झ ñ-ya.

ट t-ta, ट t-ya;—थ th-ya, ट th-ra;—ड d-ga, ड d-g-ya,
 ड d-gha, ड d-gh-ra, ड d-ma, ड d-ya;—ढ dh-ya, ड dh-ra;—
 ण n-ta, ण n-ta, ण n-da, ण n-d-ya, ण n-d-ra, ण n-d-r-ya,
 ण n-dha, ण n-ña, ण n-ma, ण n-ya, ण n-va.

त t-ka, त t-k-ra, त t-ta, त t-t-ya, त t-t-ra, त t-t-va,
 त t-tha, त t-na, त त-n-ya, त त-pa, त त-p-ra, त त-ma,
 त त-m-ya, त त-ya, त or त त-ra, त त-r-ya, त त-va, त त-sa,
 त त-s-na, त त-s-n-ya;—थ th-ya;—ड d-ga, ड d-gha, ड d-gh-ra,
 ड d-da, ड d-d-ya, ड d-dha, ड d-dh-ya, ड d-na, ड d-ba,
 ड d-bha, ड d-bh-ya, ड d-ma, ड d-ya, ड d-ra, ड d-r-ya, ड d-va,
 ड d-v-ya;—ध dh-na, ध dh-n-ya, ध dh-ma, ध dh-ya, ध dh-ra,
 ध dh-r-ya, ध dh-va;—न n-ta, न न-t-ya, न न-t-ra, न न-da,
 न न-d-ra, न न-dha, न न-dh-ra, न न-na, न न-pa, न न-p-ra,
 न न-ma, न न-ya, न न-ra, न न-sa.

प p-ta, प प-t-ya, प प-na, प प-pa, प प-ma, प प-ya, प प-ra,
 प प-la, प प-va, प प-sa, प प-s-va;—ब b-gha, ब b-ga, ब b-da,
 ब b-dha, ब b-na, ब b-ba, ब ब-bha, ब ब-bh-ya, ब ब-ya, ब ब-ra,
 ब ब-va;—भ bh-na, भ भ-ya, भ भ-ra, भ भ-va;—म m-na,
 म म-pa, म म-p-ra, म म-ba, म म-bha, म म-ma, म म-ya,
 म म-ra, म म-la, म म-va.

य y-ya, य y-va;—ल l-ka, ल ल-pa, ल ल-ma, ल ल-ya, ल ल-la,
 ल ल-va;—व v-na, य व-ya, व व-ra, व व-va.

श s-ka, श s-k-ya, श s-na, श s-ya, श s-ra, श s-r-ya, श s-la,
 श s-va, श s-v-ya, श s-sa;—ह sh-ta, ह श-t-ya, ह श-t-ra,
 ह श-t-r-ya, ह श-t-va, ह श-ta, ह श-na, ह श-n-ya, ह श-pa,
 ह श-p-ra, ह श-ma, ह श-ya, ह श-va;—ख s-ka, ख s-kha,

स्त s-ta, स्तय s-t-ya, स्तत्र s-t-ra, स्तव s-t-va, स्थ s-tha, स्न s-na,
 स्नय s-n-ya, स्प s-pa, स्पष्ट s-spha, स्म s-ma, स्मय s-m-ya, स्य s-ya,
 स्र s-ra, स्व s-va, सस s-sa.

ह्न h-na, ह्न h-na, य h-ma, ह्र h-ra, ह्र h-la, ह्र h-va.

16 (21). The numerical figures in Sanskrit are:—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were adopted by the Arabs, who introduced them into Europe.

Pronunciation.

17 (22). The following rules should be noted:—

1. The vowels should be pronounced like the vowels in Italian.
 The short अ a, however, has rather the sound of the so-called neutral vowel in English, as the u in but.
2. The aspiration of the consonants should be heard distinctly.
 Thus ख kh = kh in inkhorn; थ th like th in pothouse;
 फ ph like ph in topheavy; घ gh like gh in loghouse; ध dh like dh in madhouse; भ bh like bh in Hobhouse.
3. The guttural ऊ ū has the sound of ng in king.
4. The palatals च and ज (transliterated k and g because they are derived from the gutturals) have the sound of ch in church and of j in join.
5. The linguals are pronounced similarly to the so-called dentals d, t, n in English, the tongue being turned rather further back against the roof of the palate. The dentals in Sanskrit are produced by bringing the tip of the tongue against the very edge of the upper front teeth. The English t, d, n sound like the Sanskrit linguals rather than like the Sanskrit dentals.
6. The Visarga, which is a final h sound, is a hard breathing.

7. The dental स s sounds like s in sin; the lingual श sh like sh in shun, the palatal ष s like ss in session; the difference being that in pronouncing the lingual the tongue is turned further back than in the case of the palatal.
8. The real Anusvāra is sounded as a very slight nasal, like n in the French bon.

Accent.

18 (Appendix II). The Sanskrit accent, which is marked in works belonging to the Vedic period only, but not in classical Sanskrit, is a musical accent dependent on pitch and not on stress only. It does not depend on quantity, and is not, as in the classical languages, limited to particular syllables. In this grammar it is marked in the transliterated words, in order that the student may see clearly how strong syllables are dependent on the accent and are weakened by the loss of it.

The three principal accents are: the udātta, or acute, pronounced by raising the voice; the svarita, or circumflex, pronounced by a combined rise and fall of the voice; and the anudātta (i. e. without udātta), which may be marked in transliterated words by the *gravis*, and which belongs to all vowels having neither of the other two accents.

The anudātta immediately preceding an udātta or svarita vowel is called anudāttatara.

The anudātta immediately following an udātta is changed into what is called the dependent svarita.

In Sanskrit the svarita and the anudāttatara only are indicated, the former by ' , the latter by _ . Whenever we find a syllable marked by _ , we know that the next syllable, if left without any mark, is udātta, if marked by ' , is svarita; e. g. अग्निः agnī́h, कन्या kanyā́; अग्निना agnínā (ag, anudāttatara; ní, udātta; nā, dependent svarita).

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION
OF LETTERS.

19 (23). In Sanskrit every sentence is considered as one unbroken chain of syllables. The coalescence of final and initial letters is called Sandhi (putting together). The rules of Sandhi are based chiefly on the avoidance of hiatus and on assimilation.

The absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by punctuation.

Though both are based on the same phonetic principles, it is essential, in order to avoid confusion, to distinguish **external Sandhi**, which determines the changes of final and initial letters of *words*, from **internal Sandhi**, which applies to the final letters of *verbal roots* and *nominal bases* when followed by certain terminations or suffixes.

Note—The rules of external Sandhi apply, with few exceptions, to words forming compounds, and to the final letters of nominal bases before the Pada or middle terminations भ्याम् bhyām, भिः bhiḥ, भ्यः bhyah, सु su (see 85), or before secondary suffixes beginning with any consonant except य y.

. External Sandhi.

Classification of Vowels.

20 (30-33). Vowels are divided into:—

A. 1. Simple vowels: अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ए ri, ऐ ri; ल li.

2. Guna vowels: अ a; ए e; ओ o; अर ar; अल् al.

3. Vridhhi vowels: आ ā; ऐ ai; औ au; अर् ar; अल् al.

Guna is the strengthening of the simple vowels by a preceding अ a (अ a itself remains unchanged); Vriddhi is the further strengthening of Guna vowels by means of another अ a.

B. 1. Vowels which are liable to be changed into semivowels : इ i, ई ī; उ u, ऊ ū; ऋ ri, ॠ rī; also the diphthongs (the latter half of which is इ i or उ u): *liquid* vowels.

2. Those which are not : अ a, आ ā.

Combination of Final and Initial Vowels.

21 (33). If the same simple vowel (long or short) occurs at the end and beginning of words, the result is a long vowel; e.g. सा अपि ईक्षते sâ api ikshate becomes सापीक्षते sâpīkshate; किंतु उदेति kintu udeti becomes किंतूदेति kintūdēti; कर्तृ ऋजु kartṛi rīgu becomes कर्तृजु kartṛīgu.

22 (34, 35). अ a and आ ā coalesce with a following simple liquid vowel to Guna; e.g. तव इंद्रः tava indrah = तवेन्द्रः tavendrah; सा उक्ता sâ uktvā = सोक्ता soktvā; सा ऋद्धिः sâ riddhiḥ = सद्धिः sarddhiḥ; with diphthongs to Vriddhi; e.g. तव एव tava eva = तवैव tavaiva; सा ओषधिः sâ oshadhiḥ = सौषधिः saushadhiḥ; सा औत्सुक्यवती sâ autsukyavati = सौत्सुक्यवती sautsukyavati.

23 (36). A simple liquid vowel followed by any *other* vowel or by a diphthong is changed into its semivowel; e.g. दधि अत्र da-dhi atra = दध्यत्र dadhyatra; कर्तृ उत kartṛi uta = कर्तृत kartṛuta; मधु इव madhu iva = मध्विव madhviva; नदी अर्थम् nadī artham = नद्यर्थम् nadyartham.

24 (37). The Guna vowels ए e and ओ o—

(a) if followed by अ a, remain unchanged, the अ a being dropped :
ते अपि te api = तेऽपि te=pi; सो अपि so api = सोऽपि so=pi.

(b) if followed by any other vowel, are changed to अ a (through

अय् ay and अव् av, the semivowels being dropped): सखे
इह sakhe iha = सख इह sakha iha; प्रभो एहि prabho ehi =
प्रभ एहि prabha ehi.

25 (38): The Vriddhi vowel ऐ ai becomes आ â (through आय् ây),
औ au becomes आव् âv (the semivowel not being dropped in this
case) before *all* vowels and diphthongs: श्रियै अर्थः sriyai arthah =
श्रिया अर्थः sriyâ arthah; but तौ इति tau iti = ताविति tâv iti.

Note—The hiatus occasioned by the dropping of य् y and व् v
in the above three cases (24, 25) remains, no further coalescence
taking place.

26 (39). **Exception**—If the vowels ई i, ऊ ū, ए e are the termi-
nations of the dual, whether of nouns, adjectives, pronouns, or
verbs, they *remain unchanged* before vowels; also the ई i of अमी
amī, nom. plural of the pronoun अदस् adas. अ a is not elided
after this dual ए e. These vowels are called Pragrihya.

Ex. कवी इमौ kavī imau, these two poets; साधू इमौ sâdhū
imau, these two merchants; विद्ये इमे vidye ime, these two sciences;
याचेते अर्थम् yâkete artham, they two ask for money; अमू अर्भकौ
amū arbhakau, these two children; अमी अश्वाः amī asvâh, these
horses.

Irregular Vowel Sandhi.

27 (43, 44). 1. When a preposition ending in अ a or आ â is
followed by a verb beginning with ए e or ओ o, the result of the
coalescence of the vowels is ए e or ओ o, not ऐ ai or औ au.

Ex. प्र + एजते = प्रेजते pra + egate = pregate; परा + ओहति =
परोहति parâ + ohati = parohati.

Exception—The two verbs एध् edh, to grow, and इ i, to go, if
raised by Guna to ए e, are regular.

उप + एधते = उपैधते upa + edhate = upaidhate; अव + एति =
अवैति ava + eti = avaiti.

2. When a preposition ending in अ a or आ â is followed by a

verb beginning with **चु** *ri*, the two vowels coalesce into **आर** *âr* instead of **अर** *ar*.

Ex. **अप + चुञ्जति** = **अपाञ्जति** *apa + rikkhati = apârkkhati*; **परा + चुषति** = **परार्षति** *parâ + rishati = parârshati*.

Note (47-50)—Interjectional particles consisting of or ending in vowels are not liable to Sandhi; e. g. **इ इन्द्र** *i indra*, Oh Indra; **आ एवम्** *â evam*, is it so indeed? **हे इन्द्र** *he indra*, Oh Indra; **अहो अपेहि** *aho apehi*, halloo, go away.

Combination of Final and Initial Consonants.

28 (54). The rules concerning the changes of final consonants will be considerably simplified by remembering that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क *k*, **द** *t*, **त** *t*, **प** *p*,
ङ *ñ*, **ण** *n*, **न** *n*, **म** *m*, } **ल** *l*, : (Visarga), ' (Anusvâra).

Because 1. final aspirates must be replaced by their corresponding unaspirated letters;

2. final soft letters must be replaced by their corresponding hard letters;

3. palatals must be replaced by gutturals (**क्** *kh* is *always*, and **ग** *g* sometimes, replaced by **द** *t*);

4. of the semivowels only **ल्** *l* can be final; final **र** *r* is replaced by Visarga;

5. final **ह** *h* is replaced by **द** *t* (sometimes by **त** *t* or **क** *k*);

6. of the sibilants, **श्** *sh* and **श** *s* are replaced by **द** *t* (sometimes by **क्** *k*), **स्** *s* by Visarga, which is the only sibilant tolerated at the end of a word.

Besides these ten, Anusvâra is the only other letter which can stand at the end of a word.

29 (55). No word in Sanskrit ever ends in more than one consonant, except when **र** *r* precedes a final **क्** *k*, **द** *t*, **त** *t*, **प** *p*, which

is radical or substituted for a radical. In the case of all other combinations the final letter or letters must be dropped till only one remains, which is allowable as a final. Thus **अभिभृ + त् = अभिभः** abibhar + t = abibhaḥ, 3 p. sg. impf. of **भृ** bhri, to carry; **सुवल् + स = सुवल** suvalg + s = suval, nom. sing., well jumping.

But **ऊर्क** ūrk, strength, nom. sing. of **ऊर्ज** ūrg: **अवरिवर्त** avari-vart, 3 p. sg. impf. intens. of **वृत्** vrit or **वृध्** vridh; **अमार्त** amārt from **मृज्** mrig.

The nom. sing. of **चिकीर्ष** kikirsh (from the desiderative of **कृ** kri, to do) is **चिकीः** kikiḥ, the final **ष्** sh, which would otherwise become **ट** t, being dropped because it is a derivative suffix.

Classification of Consonants.

30 (56). **Place or organ of consonants:—**

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters.
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes, the breath partially passes through the nose, while the real Anusvāra is formed in the nose only.
4. The Visarga is said by native grammarians to be pronounced in the chest; it is now pronounced by the natives like an h followed by a very short vowel, e. g. **कः** kaḥ sounds like kahā. The three sibilants **श** s, **ष** sh, **स** s are produced by an incipient contact of the tongue with the palate, the roof, and the teeth respectively.
5. **ह** h is guttural; the semivowels **य** y, **र** r, **ल** l, **व** v are palatal,

lingual, dental¹, and labial. य y, ल l, व v can be nasalized, and are then written यँ, लँ, वँ, or यं, लं, वं, य्, ल्, व्. र r cannot be nasalized.

31 (57). **Quality of consonants.**

Consonants are :—

1. Either **hard** (surd): the first, second, and seventh (sibilants) columns in the table in § 5.

Or **soft** (sonant): all the remaining consonants, the semi-vowels (columns 3, 4, 5, 6), and Anusvâra (besides all the vowels and diphthongs).

2. Either **aspirated**: columns 2, 4, 7, ह h, and Anusvâra.

Or **unaspirated**: all the rest.

It will appear from the above that the change of च k to क k is a change of place, and that of च k to ज g is a change of quality; while in the transition of च k to ग g, or of त t to न n, there is a change both of place and of quality.

32 (60). The changes which take place by the combination of the eleven final consonants with initial vowels or consonants may therefore conveniently be treated under two heads.

Final letters are changed :

- I. With regard to their places or organs.
- II. With regard to their quality.

I. **Changes of Place.**

33 (61). The only final consonants which are liable to change of place are the **Dentals**, **Anusvâra**, and **Visarga**.

- a. The dentals become palatal and lingual before palatals and linguals.
- b. Anusvâra and Visarga adapt themselves as much as possible to the organ of the letter by which they are followed.

¹ ल l, however, is practically treated as a lingual, being derived from र r.

All other changes of final consonants are merely changes of quality; these in the case of dentals, Anusvāra, and Visarga being superadded to the changes of place.

The Dentals: त् t and न् n.

34 (62). Final त् t before palatals (च् k, छ् kh, ज् g, झ् gh, ञ् ñ, श् s) is changed to a palatal.

Ex. तत् + च = तच्च tat + ka = takka, and this; तत् + छिनत्ति = तच्छिनत्ति tat + khinatti = takkхинatti, he cuts this; तत् + शृणोति = तच्छृणोति¹ tat + srinoti = takssrinoti, he hears this; तत् + जायते = तज्जायते tat + gāyate = taggāyate, this is born.

In the last example the final त् t is changed to च् k, and then to ज् g (38): the same change would take place before an initial झ् gh; and before an initial ञ् ñ, त् t might become either ज् g or ञ् ñ.

35 (63). Final न् n before ज् g, झ् gh, ञ् ñ, and श् s is changed to palatal ञ् ñ.

Ex. तान् + जयति = तान्जयति tāt + gayati = tāñgayati, he conquers them.

Note—Rules on the change of final न् n before च् k, छ् kh, and श् s will be given in 43 and 45.

36 (64). Final त् t before द् t, द् th, ड् d, द् dh, ण् n (not ष sh) is changed to a lingual.

Ex. एतत् + ठक्कुरः = एतदृक्कुरः etat + thakkurah = etatthakkurah, the idol of him; तत् + डयते = तदुयते tat + dayate = taddayate: here the final त् t is changed to द् t and then to ड् d (38): the same change would take place before an initial द् dh; before an initial ण् n, त् t might become either ड् d or ण् n (39).

37 (65). Final न् n before ड् d, द् dh, ण् n (not ष sh) is changed to ण् n.

¹ श् s in this case is generally changed to छ् kh: तच्छृणोति takkhrinoti.

Ex. महान् + डामरः = महाडामरः mahân + dâmarah = mahândâmarah, a great uproar.

Note 1—Rules on the changes of न् n before द् d and द् th (not ष sh) will be given in 43.

Note 2—The changes of place with regard to final Anusvâra (m) and Visarga (h) will be explained, together with the changes of quality to which these letters are liable, in 47-52.

II. Changes of Quality.

38 (66). Final consonants must be soft before soft initials and hard before hard initials.

Note—As the nasals have no corresponding hard letters, they remain unchanged in quality before hard letters, unless the contact can be avoided by inserting sibilants, or, if the following letters are sibilants, by inserting k, k, t, or t (44, 45).

Accordingly final क् k, द् d, त् t, प् p before sonants become ग् g, इ d, ह d, ब् b respectively.

Note—त् t before sonant palatals and linguals will of course become ज् g and इ d respectively by 34 and 36.

Examples :—

क् k: सम्यक् + उक्तम् = सम्यगुक्तम् samyak + uktam = samyaguktam, well said; दिक् + गजः = दिग्गजः dik + gajah = diggagah, an elephant supporting the globe.

द् d: परित्राद् + अयम् = परित्राडयम् parivrât + ayam = parivrâdayam, he is a mendicant; परित्राद् + मित्रम् = परित्राद्वित्रम् parivrât + mitram = parivrâdmitram.

त् t: सरित् + अत्र = सरिदत्र sarit + atra = saridatra, the river there; महत् + धनुः = महद्धनुः mahat + dhanuh = mahaddhanuh, a large bow.

प् p: ककुप् + अत्र = ककुबत्र kakup + atra = kakubatra, a region there (inflectional base ककुब् kakubh); अप् + जयः = अजयः ap + gayah = abgayah, obtaining water.

But सरित् + जलम् = सरिज्जलम् sarit + galam = sariggalam (34),
water of the river; एतत् + डामरः = एतद्डामरः etat + dāmarah
= etaddāmarah, the uproar of them.

39 (67). क् k, इ i, त् t, प् p, when followed by initial nasals,
chiefly न् n and म् m, may, after becoming ग् g, इ d, ह d, and ब् b,
be further assimilated to the nasal, and be written इ ण् n, ए न् n,
न् n, म् m.

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः dik + nāgaḥ = dignāgaḥ
or diñnāgaḥ, a world elephant; जगत् + नाथः = जगन्नाथः or
जगन्नाथः gagaṭ + nāthaḥ = gagadnāthaḥ or gagannāthaḥ, lord of
the world; अप् + नदी = अब्बदी or असदी ap + nadī = abnadī or
amnadī, water-river; प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः prāk +
mukhaḥ = prāgmukhaḥ or prānmukhaḥ, facing the east.

40 (70). Final त् t before ल् l becomes ल् l (not ह d).

Ex. तत् + लब्धम् = तल्लब्धम् tat + labdham = tallabdham, this is
taken.

41 (71). Final न् n before ल् l also becomes ल् l; but this ल् l,
being pronounced through the nose, is written with Anusvāra,
which in this case is usually written as a half-moon. ॐ

Ex. महान् + लाभः = महाल्लाभः mahān + lābhaḥ = mahāllābhaḥ,
large gain.

42 (72). Final इ ण् n, ए न् n, and न् n, preceded by a **short** vowel
and followed by *any* vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नश्वः dhāvan + asvaḥ = dhāvannasvaḥ,
a running horse; प्रत्यङ् + आस्ते = प्रत्यङ्गुस्ते pratyāṅ + āste = pra-
tyāṅnāste, he sits turned towards the west; सुगण् + आस्ते =
सुगणस्ते sugaṅ + āste = sugaṅnāste, he sits counting well.

But कवीन् + आह्वयस्व kavīn + āhvasya (call the poets) re-
mains unchanged.

43 (73). Final न् n before initial क् k, ख् kh, and प् p, फ् ph,
remains unchanged.

Final न् n before क् k, ख् kh, requires the intercession of श् s¹.

Final न् n before द् d, ध् dh, requires the intercession of श् sh¹.

Final न् n before त् t, थ् th, requires the intercession of स् s¹.

Before these inserted sibilants the original न् n is changed to Anusvāra.

Ex. हसन् + चकार = हसञ्चकार *hasan + kakāra = hasanskakāra*, he did it laughing; चलन् + टिट्ठिभः = चलञ्ठिट्ठिभः *kalan + tittibhaḥ = kalamshtittibhaḥ*, a moving *tittibha*-bird; पतन् + तरुः = पतञ्तरुः *patan + taruḥ = patamstaruḥ*, a falling tree.

44 (74). Final ह् h and य् n may remain unchanged before the sibilants श् s, श् sh, स् s; but क् k may optionally be inserted after the ह् h, and द् d after the य् n.

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्क्षेते) *prāṅ + sete = prāṅsete or prāṅksete (or prāṅkkhete)*; सुगण् + सरति = सुगण्सरति or सुगण्सरति *sugan + sarati = suganssarati or sugaṅtsarati*.

45 (75). Final न् n before श् sh remains unchanged; before स् s it may remain unchanged or त् t is inserted; before श् s it must be changed to the palatal nasal (35) ञ् ñ; ञ् ñs may further be changed to ञ्क्ष ñks, ञ्क्क् ञ्kkh, or ञ्क् ञ्kh.

Ex. तान् + षट् = तान्षट् *tān + śaṭ = tānśaṭ*, those six; तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate or tāntsa-hate*, he bears them; तान् + शार्दूलान् = तान्सार्दूलान् or तान्सार्दूलान् or तान्सार्दूलान् *tān + śārdûlān = tānsārdûlān or tāṅksārdûlān or tāṅkkhārdûlān or tāṅkhārdûlān*, those tigers.

46 (76). A final द् d before स् s must remain unchanged, but त् t may be inserted.

Ex. षट् + सरतिः = षट्सरतिः or षट्सरतिः *śaṭ + saritaḥ = śaṭsaritaḥ or śaṭtsaritaḥ*, six rivers.

¹ This intercession is owing to the analogy of acc. pl. masc. of vowel stems and of nom. sing. of n-stems, which originally ended in ns.

Final म् m and Anusvāra.

47 (77). 1. Final म् m followed by an initial vowel remains unchanged.

Ex. किम् + अत्र = किमत्र kim + atra = kimatra, what is there?

2. Final म् m before consonants *may*, without exception, be changed to Anusvāra.

a. Before र r, श् s, ष sh, स् s, and ह h, final म् m *must* be changed to Anusvāra, as these five consonants have no corresponding nasal class-letter.

b. Before all the five letters in each of the five classes final म् m *may* be changed to the corresponding nasal of the class to which the letter belongs.

c. Before य y, ल l, व v, final म् m may become यँ ṛ, लँ ṛ, वँ ṛ (cp. 30. 5).

Examples:—1. Before र r, श् s, ष sh, स् s, ह h:—

करुणम् + रोदिति = करुणं रोदिति karuṇam + roditi = karuṇam roditi, he cries piteously; शय्यायाम् + शेते = शय्यायां शेते sayyāyām + sete = sayyāyām sete, he lies on the couch; मोक्षम् + सेवेत = मोक्षं सेवेत mokṣam + seveta = mokṣam seveta, let a man cultivate religious freedom; मधुरम् + हसति = मधुरं हसति madhuraṁ + hasati = madhuraṁ hasati, he laughs sweetly.

2. Before letters of the five classes:—

किम् + करोषि = किं करोषि (or किङ्करोषि) kim + karoshi = kim karoshi (or kiṁ karoshi), what doest thou? शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) satrum + gahi = satrum gahi (or satruṁ gahi), kill the enemy; गुरुम् + नमति = गुरुं नमति (or गुरुञ्जमति) gurum + namati = gurum namati (or gurun namati), he salutes the teacher; किम् + फलम् = किं फलम् (or किम्फलम्) kim + phalam = kim phalam (or kim phalam), what is the use? शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रममीमांसते) sāstram + mīmāṁsate = sāstram mīmāṁsate (or sāstram mīmāṁsate), he studies the book.

3. Before य y, ल l, व v:—

सत्वरम् + याति = सत्वरं याति (or सत्वरय्याति) satvaram + yāti = satvaram yāti (or satvaraṃ yāti), he walks quickly; विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) vidyām + labhate = vidyām labhate (or vidyāḥ labhate), he acquires wisdom; तम् + वेद = तं वेद (or तव्वेद) tam + veda = tam veda (or taṃ veda), I know him.

48 (78). म् m at the end of a word in *pausā*, i. e. at the end of a sentence, remains unchanged. It is, however, allowable to write it with the simple dot, for the sake of brevity. Ex. एवं *evam*, thus, instead of एवम् *evam*.

Visarga for final स s and र r.

49 (82). Visarga is the only sibilant which can be final in *pausā*. It (as well as the other sibilants) is hard, the corresponding soft letter being र r.

If Visarga is followed by—

1. a hard palatal, lingual, or dental, च k, छ kh, ट t, ठ th, त t, थ th, it is changed to the sibilant of the class to which the following letter belongs (श s, ष sh, स् s);
2. a hard guttural or labial, क k, ख kh, प p, फ ph, it remains unchanged;
3. a sibilant, it remains or it may be assimilated.

Examples:—

1. पूर्णः + चंद्रः = पूर्णचंद्रः pūrṇaḥ + kandraḥ = pūrṇas kandraḥ, the full moon; नद्याः + तीरम् = नद्यास्तीरम् nadyāḥ + tīram = nadyās tīram, the border of the river.

2. ततः + कामः = ततः कामः tataḥ + kāmāḥ = tataḥ kāmāḥ, hence love; नद्याः + पारम् = नद्याः पारम् nadyāḥ + pāram = nadyāḥ pāram, the opposite shore of the river.

3. सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः suptaḥ + sisuḥ = suptas sisuḥ or suptaḥ sisuḥ, the child sleeps; प्रपन्नः + सर्गः =

प्रथमसर्गः or प्रथमः सर्गः prathamah + sargah = prathamah sargah or prathamah sargah, the first section.

50 (84). Visarga (except when preceded by अ a or आ â) if followed by a soft letter (consonant or vowel) is changed to र् r, this letter being the soft form of Visarga.

Ex. कविः + अयम् = कविरयम् kavîh + ayam = kavirayam, this poet; गौः + गच्छति = गौर्गच्छति gauh + gakkhati = gaur gakkhati, the ox walks; वायुः + वाति = वायुर्वाति vâyuh + vâti = vâyur vâti, the wind blows.

51 (84). 1. The final syllable आः âh drops its Visarga before every vowel or soft consonant.

2. The final syllable अः ah—

(a) drops its Visarga before every vowel except अ a;

(b) before every soft consonant and before अ a, it is changed to ओ o, after which अ a is elided.

Examples:—1. अश्वाः + अमी = अश्वा अमी asvâh + amî = asvâ amî, these horses; आगताः + ऋषयः = आगता ऋषयः âgatâh + rishayah = âgatâ rishayah, the poets have arrived; हताः + गजाः = हता गजाः hatâh + gagâh = hatâ gagâh, the elephants are killed; माः + भिः = माभिः mâh + bhih = mâbbhih, instr. pl. of मास् mâs, moon.

2. a. कुतः + आगतः = कुत आगतः kutaḥ + âgataḥ = kuta âgataḥ, whence come? कः + एषः = क एषः kaḥ + eshaḥ = ka eshaḥ, who is he? कः + ऋषिः = क ऋषिः kaḥ + rishih = ka rishih, who is the poet?

b. निर्वीणः + दीपः = निर्वीणो दीपः nirvâṇah + dîpah = nirvâṇo dîpah, the lamp is blown out; नः + भिः = नोभिः naḥ + bhih = nobbih, instr. pl., with the noses; नरः + अयम् = नरोऽयम् narah + ayam = naro-yam, this man.

52 (85). The final syllables अः ah and आः âh, in the few instances¹ in which the Visarga represents an etymological र् r, are

¹ पुनर् punar, again; प्रातर् prâtar, early; अन्तर antar, within;

not subject to the exceptions of 51. In other words, अः *aḥ* and आः *āḥ* (= original अर् *ar* and आर् *ār*) become अर् *ar* and आर् *ār* according to the general rule (50) that Visarga before soft letters becomes र् *r*.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again ;
भ्रातः + देहि = भ्रातर्देहि *bhrātāḥ + dehi = bhrātar dehi*, brother,
give ! द्वाः + एषा = द्वारेषा *dvāḥ + eṣā = dvāreṣā*, this door.

53 (86). र् *r* followed by र् *r* is always dropped (whether it be etymologically स् *s* or र् *r*), and a preceding short vowel is lengthened.

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rāgate = vidhû rāgate*,
the moon shines ; पुनः + रोगी = पुनारोगी *punaḥ + rogî = punâr rogî*, ill again.

54 (87). The two pronouns सः *saḥ* and एषः *eṣaḥ*, this, retain Visarga at the end of a sentence only, but become सो *so* and एषो *eṣho* before अ *a* (51, 2. b).

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives ;
सः + इंद्रः = स इंद्रः *saḥ + indrah = sa indrah*, this Indra.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so = bhavat*, he was ; मृतः सः *mritāḥ saḥ*, he is dead.

55 (88). भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and soft consonants.

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord !
भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods !

But भोः + छेत्तः = भोश्छेत्तः *bhoḥ + khettaḥ = bhoś khettaḥ*, Oh cutter !

The same applies to the interjections भगोः *bhagoḥ* and अघोः

स्वर् *svar*, heaven ; अहर् *ahar*, day ; voc. sg. of nouns in रि *ri*, e. g. पितर *pitar*, father ; and some verbal forms from verbs in रि *ri*, as अजागर् *agâgar*, 2. 3. sg. impf. of जागृ *gâgri*, to awake.

aghoḥ, really irregular vocatives of भगवत् bhagavat, God, and अघवत् aghavat, sinner.

56 (90). Nouns ending in radical र r, retain the र r before the सु su of the loc. plur., and in compounds even before nouns beginning with hard letters.

Ex. वार + सु = वार्षु vār + su = vārshu, in the waters; गिर + पतिः = गीर्पतिः gir + patih = gīrpatih, lord of speech.

In compounds, however, like गीर्पतिः gīrpatih, the optional use of Visarga is sanctioned : गीःपतिः gīḥpatih.

57 (91). क् kh at the beginning of a word, after a final short vowel, and after the particles आ ā and मा mā, is changed to क् kh.

Ex. तव + छाया = तव छाया tava + khāyā = tava kkhāyā, thy shade; मा + छिदत् = मा छिदत् mā + khidat = mā kkhidat, let him not cut; आ + छादयति = आच्छादयति ā + khādayati = ākkhādayati, he covers.

After any other long vowel, this change is optional.

बदरीछाया or बदरीच्छाया badarikkhāyā or badarīkkhāyā, shade of Badaris.

In the body of a word the change of क् kh into क् kh is necessary after both long and short vowels.

Ex. इच्छति ikkhati, he wishes; भ्रेच्छः mlekkhah, a barbarian.

58 (92). Initial श s, not followed by a hard consonant, may be changed into क् kh, if the final letter of the preceding word is a hard consonant or न् n (for न n).

Ex. वाक् + शतम् = वाक्शतम् or वाक्कशतम् vāk + satam = vāk satam or vāk khatam, a hundred speeches; तत् + श्लोकेन = तत्कलोकेन tat + slokena = takklokēna, by that verse; धावन् + शशः = धावन्शशः or धावन्कशशः dhāvan + sasaḥ = dhāvaṇ sasaḥ or dhāvaṇ khasaḥ, a running hare; अप् + शब्दः = अप्शब्दः or अप्कशब्दः ap + sabdah = apsabdah or apkhabdah, the sound of water.

59. Initial ह h, after softening a preceding क k, ट t, ठ t, प p, is changed to the soft aspirate of the preceding letter.

Ex. वाक् + हि = वाग्धि vāk + hi = vāgghi, for speech; तत् + हि = तद्धि tat + hi = tad dhi, for this.

60 (92). If घ gh, द dh, ध dh, भ bh, or ह h stand at the end of a syllable beginning with ग् g, ड d, ढ d, or ब b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation¹.

Ex. दुह् duh, a milker, becomes धुक् dhuk; विष्मद्बुध् visvagudh, all attracting, becomes विष्मद्बुध् visvaghut; बुध् budh, wise, becomes भुत् bhut.

Internal Sandhi.

61. The rules of internal Sandhi apply to the final letters of nominal and verbal bases before all terminations of declension (except those beginning with consonants of the middle base) and conjugation, before primary suffixes, and before secondary suffixes beginning with a vowel or य y. They are best acquired by learning paradigms of nouns and verbs first. Many of these rules agree with those of external Sandhi; the most important of those which differ from external Sandhi are here added.

Final Vowels.

62 (110). In many cases before vowels इ i and ई ī are changed to इय iy; उ u and ऊ ū to उव uv; रु r to रि ri; ऋ ṛ to इर ir, and after labials to उर् ur.

Ex. भी + इ = भियि bhī + i = bhiyi; भू + इ = भुवि bhū + i = bhuvi; युयु + उः = युयुवुः yuyu + uḥ = yuyuvuḥ; नृ + अते = न्रियते

¹ Roots ending in a soft aspirate and beginning with ग् g, ड d, ब b may be supposed to have had an initial aspirate also; see Grassmann in Kuhn's Zeitschrift, vol. xii, p. 111 sqq.

mri + ate = mriyate; गृ + अति = गिरति gr̥ + ati = girati; पपृ + इ = पपुरि papr̥ + i = papuri.

63 (111). Final ऋ r̥ before consonant terminations is changed to ईr̥ īr̥; after labials to ऊr̥ ūr̥.

Ex. गृ gr̥, to shout; passive गीर्यते gīryate; part. गीर्यः gīr̥nah : पृ pr̥, to fill; pass. पूर्यते pūryate; part. पूर्यः pūr̥nah.

64 (112). ए e, ऐ ai, ओ o, औ au are changed before suffixes beginning with vowels or य y to अय ay, आय āy, अव av, आव āv.

Ex. ने + अन = नयन ne + ana = nayana; जे + य = जय्य ge + ya = gayya; रै + ए = राये rai + e = rāye; गो + ए = गवे go + e = gave; गो + य = गव्य go + ya = gavya; नौ + अः = नावः nau + ah = nāvah.

65 (143, 144). इ i and उ u preceding radical र r or व v are generally lengthened when a consonant follows.

Ex. दिव् + यति = दीव्यति div + yati = divyati; गिर् + भिः = गीर्भिः gir + bhiḥ = gīrbhiḥ; धुर् + भिः = धूर्भिः dhur + bhiḥ = dhūrbhiḥ; गिर् + स् = गीः gir + s = gīḥ.

Final Consonants.

66 (114). Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (29). The final consonants of the base are then treated like other final consonants:—वाक् + स् = वाक् vāk + s = vāk, speech: nom. sg.; प्राक् + स् = प्राक् prāk + s = prāḥ, eastern: nom. sg. masc. Here प्राक् prāk, which remains after the dropping of स् s, is, according to the same rule, reduced again to प्राङ् prāṅ, the final nasal remaining guttural, because it would have been guttural if the final क् k had remained. सुवल् + स् = सुवल् suvalg + s = suval, well jumping. Here, after the dropping of स् s, there would remain सुवल् suvalk; but as no word can end in two

consonants, this is reduced to सुवल् suval. Before the middle terminations सुवल् suvalg assumes its middle form सुवल् suval; hence instr. plur. सुवल्भिः suvalbhiḥ. अहन् + स् = अहन् ahan + s = ahan, thou killedst: 2. p. sg. impf.; अद्वेष् + त् = अद्वेद् advesh + t = advet, he hated: 3. p. sg. impf.; अदोह् + त् = अदोक् adoh + t = adhok, he milked: 3. p. sg. impf.

67 (115). Final consonants of verbal and nominal bases generally remain unchanged before terminations beginning with vowels, nasals, and semivowels. Before terminations beginning with other letters, they follow the rules of external Sandhi, e. g. from वक् vak, to speak, वक्मि vakmi, वाच्य vākya, वचानि vakāni; but वक्ति vakti.

68 (116). Aspirates followed by terminations beginning with any letter (except vowels, semivowels, and nasals) lose their aspiration.

Ex. मामश् + ति = मामस्ति māmash + ti = māmatti, 3. p. sg. pres. act. of the intensive मामश् māmash, he shakes much; रुध् + ध्वे = रुद्धे rundh + dhve = runddhve, 2. pl. pres. middle of रुध् rudh, you impede; लभ् + स्ये = लप्स्ये labh + sye = lapsye, I shall take.

But युध् + इ = युधि yudh + i = yudhi, loc. sing., in battle; लोभ् + यः = लोभ्यः lobh + yah = lobhyah, to be desired; क्षुभ् + नाति = क्षुभ्नाति kshubh + nāti = kshubhnāti¹, he agitates.

Note—Two aspirates can never meet in Sanskrit.

69 (117). The initial त् t and थ् th of suffixes are softened after soft aspirates, and take the whole aspiration on themselves (i. e. the final aspiration, when lost before त् t, थ् th, cannot be thrown back).

Ex. लभ् + तः = लभः labh + taḥ = labdhaḥ, taken; रुध् + थः = रुद्धः rundh + thaḥ = runddhaḥ, you two obstruct; अबांध् + तम् = अबांधम् abāndh + tam = abānddham, 2. p. dual aor. 1. act., you two bound.

¹ Contrary to 75, न् n does not in this case become ण् ṇ after थ् sh, by Pāṇini VIII. iv. 39.

Note (118)—If च gh, द dh, ध dh, भ bh, ह h, at the end of a syllable, lose their aspiration before ध् dhv (not धि dhi), भ bh, स् s, they throw their aspiration back on ग् g, इ d, ह d, ब b at the beginning of the syllable (not on other letters). Cp. 60.

Ex. बुध् + स = भुत् budh + s = bhut, knowing; भुद्भिः bhudbhih, instr. plur.; भुत्सु bhutsu, loc. plur.; अभुद्भ्यम् abhuddhvam, 2. p. pl. aor. mid.

But दुग्धि dugdhi from दुह् duh, to milk, 2. sg. impv.

70 (122). Dentals after linguals become lingual.

Ex. इष् + त = इश् ish + ta = ishta; द्विष् + धि = द्विद्धि dvish + dhi = dviddhi; शट् + नाम् = श्याम् shat + nām = shannām.

71. न् n after च k and ज् g becomes ञ् ñ; but remains unchanged after श s.

Ex. यज् + न = यज्ञ yag + na = yagña; but प्रश्नः prasnaḥ.

72 (133). न् ñ at the end of a nominal or verbal base, before sibilants (not before सु su of loc. pl.), is changed to Anusvāra.

Ex. निघांसति gighāmsati, he wishes to kill, from हन् hau.

But सुहिन् + सु = सुहिन्सु suhin + su = suhinsu.

73 (134). न् n remains unchanged before semivowels.

Ex. हन्यते hanyate, he is killed, from हन्; तन्वन् tanvan from तन् tan, stretching.

74 (135, 136). म् m remains unchanged before य y, र r, ल l; but in the nom. sg., before middle terminations, or personal terminations beginning with म् m or व v, it is changed to न् n.

Ex. काम्यः kāmyaḥ from कम् kam; ताम्रम् tāmram from तम् tam; अम्लः amlaḥ from अम् am.

But प्रज्ञान् prasān, nom. sg., प्रज्ञान्भिः prasānbhiḥ, instr. plur., प्रज्ञान्सु prasānsu, loc. pl., from प्रज्ञाम् prasām; अगन्म aganma, we went, and अगन्व aganva, we two went, from गम् gam + म ma and गम् gam + व va.

75 (96). The dental न् n, followed by a vowel or न् n, म् m, य y,

व् v, is changed into the lingual न् n, if it is preceded by the linguals च् चि, ज् जि, र् र, or श् sh, even though a vowel, a guttural, a labial, य् y, व् v, ह् h, or Anusvâra intervene.

Ex. नृ + नाम् = नृनाम् nṛ + nâm = nṛinâm, of men; कर्णः karnaḥ, ear; दूषणम् dūṣaṇam, abuse (a vowel intervenes); वृंहणम् vṛinḥaṇam, nourishing (Anusvâra, ह् h, and a vowel intervene); अर्केण arkena, by the sun (guttural and vowel); क्षिप्युः kshipyūḥ, throwing (vowel and labial); प्रेम्णा premṇā, by love (diphthong and labial); ब्रह्मण्यः brahmaṇyaḥ, kind to Brahmans (vowel, ह् h, labial, vowel, न् n followed by य् y); निषण्णः niṣaṇṇaḥ, rested (न् n followed by न् n, which is itself assimilated to न् n); प्रायेण prāyena, generally (vowel, य् y, vowel); अक्षयवत् akṣhavyat, having eyes (व् v follows).

But अर्चनम् arkanam, worship (palatal intervenes); अर्चवेन arṇa-vena, by the ocean (lingual intervenes); दर्शनम् darsanam, a system of philosophy (श् s is palatal); अर्धेन ardhena, by half (ध् dh is dental); कुर्वन्ति kurvanti, they do (न् n is followed by त् t); रामान् rāmān, acc. pl., the Rāmas (न् n is final).

Note—The number of intervening letters, it will be seen from the above examples, is not limited. In the word रामायण Rāmāyana, for example, five letters (three vowels, a labial, and a semi-vowel) intervene between the र् r and the न् n.

Table showing the Changes of न् n into न् n.

च् चि, ज् जि, र् र, श् sh,	in spite of intervening Vowels, Gutturals (including ह् h and Anusvâra), Labials (including व् v), and य् y,	change	if there follow Vowels, or
		न् n	न् n,
		into	म् m,
			य् y,
		न् n	व् v.

CHAPTER III.

DECLENSION.

80. Declension is most conveniently treated under three heads:—

1. Nouns and adjectives; 2. numerals; 3. pronouns.

81 (149). In Sanskrit there are:—

a. Three genders: masculine, feminine, and neuter.

b. Three numbers: singular, dual, and plural.

c. **Eight cases:** nominative, vocative, accusative, **instrumental**, dative, ablative, genitive, **locative**.

Note—It is important to know the cases in this order, because it is the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

82 (152). Declension consists in the addition of case-terminations to the stem or base.

The normal case-terminations are:—

	SINGULAR.			DUAL.			PLURAL.	
	M. F.	N.		M. F.	N.		M. F.	N.
N.	स् s	म् m	}	औ au	ई ī	}	अस् as	इ i ²
V. ¹	—	म् m						
A.	अम् am		}	भ्याम् bhyām		}	भिस् bhis	
I.	आ ā							
D.	ए e							
Ab.	अम् as		}	ओस् os		}	भ्यस् bhyas	
G.	अस् as							
L.	इ i							
							आम् ām	
							सु su	

Note 1. The vocative is the same as the nominative in all numbers *except the masc. and fem. sing.* of vowel stems generally and *the masc. sing.* of consonant stems in at, an, in, as, yas, vas.

Note 2. The nom. acc. voc. pl. neut. (which ends in इ i) inserts a nasal before a final consonant of the base. This nasal is determined by the consonant which follows it; hence इ ण before gutturals, ण ङ before palatals, ए न before linguals, न न before dentals, म म before labials, Anusvāra before sibilants and ह h. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural.

83 (179). An important distinction in nominal and adjectival bases (chiefly bases ending in consonants) is that between **strong** and **weak** cases.

If bases have *two* forms, **strong** cases and **weak** cases are distinguished.

If bases have *three* forms, **strong** (Aṅga), **middle** (Pada), and **weakest** (Bha) are distinguished.

Note—Difference of accent is the cause of the distinction. The stem always being accented in the strong cases, naturally preserved its full form, while the accent having originally rested on the terminations in the weak cases, the stem was consequently shortened. The last vowel of the base is often shortened in the vocative, because the accent is **always** on the first syllable¹.

84 (179). The strong cases are:—

Nom. voc. acc. sing.	} of masculine nouns ² .
Nom. voc. acc. dual	
Nom. voc. (not acc.) plur.)	
Nom. voc. acc. plural only of neuters.	

All the other cases are weak.

When there are *three* bases, the middle cases are those the terminations of which begin with a consonant (i. e. भ्याम् bhyām,

¹ For the sake of brevity, the accent of the *nom. sg. du. pl.* only is, as a rule, given in the paradigms.

² Nearly all nouns with changeable bases form the feminine in ई ङ (105, 4).

भिः bhiḥ, भ्यः bhyaḥ, सुः su). The weakest are all the remaining weak cases (viz. those of which the terminations begin with vowels); e. g. प्रत्यचौ pratyāṅkau, nom. dual (strong base प्रत्यच् pratyāṅk); प्रत्यग्भिः pratyagbhiḥ (middle base प्रत्यच् pratyāṅk); प्रतीचोः pratīkoḥ, gen. dual (weakest base प्रतीच् pratīk).

In neuters with three bases the nom. voc. acc. singular is middle, the nom. voc. acc. dual weakest; e. g. nom. voc. acc. sg. प्रत्यक् pratyak, nom. voc. acc. du. प्रतीची pratīkī, nom. voc. acc. pl. प्रत्यचि pratyāṅki. The other cases are as in the masculine.

NOUNS AND ADJECTIVES.

85 (153). This declension may conveniently be divided into two classes:—

I. Bases ending in consonants.

A. Unchangeable bases.

B. Changeable bases.

II. Bases ending in vowels.

A. In अ a and आ ā.

B. In इ i and उ u.

C. In ई ī and ऊ ū.

D. In र्च ri.

E. In ऐ ai, ओ o, औ au.

Note—In order to avoid confusing the minds of beginners, it is advisable to commence with the bases in consonants, because these add the case-terminations given in 82 without modification. Some grammars begin with the vowel declension in अ a (II. A), since this is the most important, containing as it does the majority of all the declined bases of the language. But the wide deviation of its endings from the normal terminations makes it objectionable to begin with them.

A. Unchangeable Bases.

86 (151, 153). These bases may end in all consonants except ङ ṅ, ञ ṇ, य y. The bases are liable to such changes only as are

required by the rules of Sandhi before the terminations. Masculines and feminines ending in the same consonant are inflected exactly alike. The neuters are different (as in the other declensions) in the nom. voc. acc. of all numbers.

The **स्** of the nom. sing. masc. and fem. is always dropped, because no word may end in two consonants (29).

The voc. sg. m. and f. is the same as the nom. except in bases in (derivative) **अस्** as (95).

On the insertion of the nasal in the nom. voc. acc. pl. neut., see 82, note 2.

87. Bases in the first four letters of the guttural, the lingual, the dental, and the labial classes (see 5) end in **क्** k, **ट्** t, **त्** t, **प्** p (cp. 28) respectively in the nom. sg. and before the loc. pl. suffix **सु** su, and in **ग्** g, **ड्** d, **ढ्** d, **ब्** b respectively before the terminations beginning with **भ्** bh. They retain their original sound before vowel terminations.

Bases in Gutturals.

88 (155). Paradigm: चित्रलिख् kitralíkh, painter (चित्र kitra, picture, √लिख् likh, to paint).

	SG. M. F.	DU. M. F.	PL. M. F.
N.V.	चित्रलिक् -lík	चित्रलिखौ -líkhau	चित्रलिखः -líkhaḥ
A.	चित्रलिखम् -líkham		
I.	चित्रलिखा -líkhā	चित्रलिग्भ्याम् -ligbhyām	चित्रलिग्भिः -ligbhīḥ
D.	चित्रलिखे -líkhé		चित्रलिग्भ्यः -ligbhyāḥ
Ab. }	चित्रलिखः -líkhāḥ		
G. }	चित्रलिखोः -líkhóḥ	चित्रलिखाम् -líkhām	
L.		चित्रलिखि -líkhī	चित्रलिखु -líkshú (76)

	SG.	DU.	PL.
N.A.V.	चित्रलिक् -lík	चित्रलिखी -líkhī	चित्रलिखि -líkhi

Note—In the paradigms of regular nouns with unchangeable bases it will be sufficient to remember the nom. sing., nom. instr. loc. pl., and nom. pl. neut.

Bases in Dentals¹ and Labials.

89 (157). These are declined like चित्रलिख् *kitralikh*.

BASE.	NOM. SG.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. N.
हरित् <i>harít</i> , green, m. f. n.	हरित् <i>harít</i>	हरितः <i>harítaḥ</i>	हरिभिः <i>harídbhiḥ</i>	हरित्सु <i>harítsu</i>	हरिन्ति <i>harínti</i>
अग्निमय् <i>agnimáth</i> , fire-kindling, m. f. n.	अग्निमत् <i>agnimát</i>	अग्निमयः <i>-máthaḥ</i>	अग्निभिः <i>-madbhiḥ</i>	अग्निम् <i>-matsú</i>	अग्निं <i>-mánthi</i>
सुहृद् <i>suhríd</i> , friendly, m. f. n.	सुहृत् <i>suhrít</i>	सुहृदः <i>suhrídaḥ</i>	सुहृद्भिः <i>suhríd bhiḥ</i>	सुहृत्सु <i>suhrítsú</i>	सुहृन्ति <i>suhríndi</i>
बुध् <i>budh</i> , knowing, m. f. n.	बुध् <i>bhút</i>	बुधः <i>búdhaḥ</i>	बुद्भिः <i>bhudbhiḥ</i>	बुध्सु <i>bhutsú</i>	बुधि <i>búndhi</i>
गुप् <i>gup</i> , guardian, m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpaḥ</i>	गुप्भिः <i>gubbhiḥ</i>	गुप्सु <i>gupsú</i>	गुंप् <i>gúmpi</i>
ककुब् <i>kakúbh</i> , region, f.	ककुप् <i>kakúp</i>	ककुभः <i>kakúbhaḥ</i>	ककुभिः <i>kakúb bhiḥ</i>	ककुप्सु <i>kakúpsu</i>	ककुंभि <i>-kakúb bhi²</i>

Bases in Palatals.

90 (158). The palatals (च् *k*, ख् *kh*, ज् *g*, ग् *gh*) must be treated separately from the other four classes, because they undergo a change of organ as well as of quality (30, 31) in the nom. sg. and before terminations beginning with consonants (28, 3). They are retained (except ख् *kh*) only when followed by a vowel.

1. च् *k*³ is changed to क् *k* or ग् *g*.

Base जलमुच् *galamúk*, masc. cloud (water-dropping).

¹ There are hardly any bases ending in linguals.

² Used as a neuter at the end of a compound adjective.

³ Bases ending in च् *ak* are changeable (104, III).

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
जलमुक्	जलमुचः	जलमुग्भिः	जलमुक्षु	जलमुंश्चि
galamúk	galamúkah	galamugbhíh	galamukshú	galamúñchi

Like जलमुक् galamuk are declined वाक् vāk, f. speech; त्वक् tvak, f. skin; रुक् ruk, f. light; सुक् sruk, f. ladle.

Note (159)—The special bases कुंक् kruñk, curlew, प्रांक् prāñk, worshipping, वृश् vrisk, cutting, are respectively declined in the nom. sg., nom. instr. loc. pl. thus:—

कुङ् krúñ	कुंक्: krúñkah	कुङ्भिः krúñbhih	कुंक्षु krúñkshu
प्राङ् prāñ	प्रांक्: prāñkah	प्राङ्भिः prāñbhih	प्रांक्षु prāñkshu
वृट् vṛt	वृश्: vriskah	वृड्भिः vṛdbhih	वृदसु vṛtsú

2 (160). क् kh is changed to ट् t when final and before consonants, but to श् s before vowels.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
प्राङ् prākh, an asker	प्राट्	प्राशः	प्राङ्भिः	प्रादसु	प्रांशि
	prāt	prāśah	prādbhih	prātsú	prām̐si

3 (161). ज् g is changed to क् k or ग् g.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
रुज् rug, disease	रुक्	रुजः	रुग्भिः	रुक्षु	रुंजि
	rúk	rújah	rugbhíh	rukshú	rúñgi
ऊर्ज् ūrg, strength	ऊर्क्	ऊर्जः	ऊर्ग्भिः	ऊर्क्षु	ऊर्जि
	ūr̐k	ūrgah	ūrgbhíh	ūr̐kshú	ūrgi

Like रुज् rug are declined वणिज् vanig, m. merchant; भिषज् bhi-shág, m. physician; रित्विज् ritvíg, m. priest; स्रज् srag, f. garland; असृज् ásrig, n. blood.

Note 1. Nouns derived from any of the six roots—यज् yag, to sacrifice; भ्रज् bhragg, to roast; भ्राज् bhrág, to shine; राज् rág, to shine, to rule; मृज् mrig, to clean; सृज् srig, to emit, to create; also परिव्राज् parivrág, a mendicant—change ज् g to ट् t

or इ *d*; e.g. nom. sg. and pl. of परिव्राज् *parivrāj* are परिव्राद् *parivrāt*, परिव्राजः *parivrājah*; सम्राज् *samrāj*, m. sovereign: सम्राद् *samrāt*, सम्राजः *samrājah*; देवेज् *devég* (from देव *deva* + यज् *yaj*), worshipper of the gods: देवेद् *devét*, देवेजः *devégah*; भृज् *bhriḡ*, roasting: भृद् *bhrāt*, भृज्जः *bhriḡgah*.

Note 2. अवयाज् *avayāj*, a Vedic priest, is irregular in changing its base to अवयस् *avayas* in the nom. and before consonants:—

NOM. SG.	VOC. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
अवयाः	अवयाः or अवयः	अवयाजः	अवयोभिः	अवयःसु
<i>avayāḥ</i>	<i>ávayāḥ</i> or <i>ávayaḥ</i>	<i>avayājah</i>	<i>avayóbhiḥ</i>	<i>avayāḥsu</i>

4. Bases in र्ग *gh*, which are rare, change र्ग *gh* to क् *k* or ग् *g*.

Bases in Nasals.

91 (154). 1. No base ends in इ *h* or अ *ñ* (86).

2. Bases in अ *n* undergo no change.

Base सुगण् *sugán*, a ready reckoner, m. f. n. (सु *su*, well, and गण् *gan*, to count).

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
सुगण्	सुगणः	सुगण्भिः	सुगण्सु	सुगणि
<i>sugán</i>	<i>sugánah</i>	<i>sugánbhiḥ</i>	<i>sugánsu</i>	<i>sugáni</i> (82, n. 2)

3. Bases in न् *n* are changeable, and will be treated in 99, 102.

4 (178). Bases in the labial nasal म् *m* change म् *m* to न् *n* in the nom. sg. and before consonants. The म् *m* is retained before vowels.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
प्रशाम् <i>prasām</i> , mild, m. f.	प्रशान्	प्रशानः	प्रशान्भिः	प्रशाम्सु
	<i>prasān</i>	<i>prasāmah</i>	<i>prasānbhiḥ</i>	<i>prasānsu</i>

Bases in Semivowels.

92 (164). 1. No base ends in य् *y* or (practically) in व् *v*¹.

2. Bases in ल् *l* undergo no modification.

¹ See decl. of दिव् *div*, 106.

3. Bases in र r are regular, except that इ i and उ u, preceding the र r, are lengthened if the र r is final or followed by a consonant. In the loc. pl. the र r (being radical) remains unchanged before शु shu (56).

BASE.	NOM.VOC.SG.	NOM.PL.	INSTR.PL.	LOC.PL.
गिर gir, f. voice	गीः gīḥ	गिरः gīrah	गीभिः gīrbhīh	गीर्षु gīrshú
पुर pur, f. town	पूः pūḥ	पुरः púrah	पूभिः pūrbhīh	पूर्षु pūrshú
वार vār, n. water	वाः vāḥ	वारि vāri	वाभिः vārbhīh	वार्षु vārshú
द्वार dvār, f. door	द्वाः dvāḥ	द्वारः dvārah	द्वाभिः dvārbhīh	द्वार्षु dvārshú

Bases in Sibilants (श् s, ष sh, क्ष ksh) and ह h.

93 (174). Bases in श s, ष sh, क्ष ksh, and ह h change these letters to द t when final and before consonants (cp. 28, 5 and 6).

BASE.	NOM.SG.	NOM.PL.	NOM.PL.N.	INSTR.PL.	LOC.PL.
विश् vis, m. f. n. one who enters	विद् vīt	विशः vīsaḥ	विंशि vīmsi	विद्भिः vidbhīh	विदसु vītsú
द्विष् dvish, m. f. n. hating	द्विट् dvīt	द्विषः dvīshaḥ	द्विंशि dvīmshi	द्विद्भिः dvidbhīh	द्विदसु dvītsú
तक्ष taksh, m. f. n. paring	तद् tāt	तक्षः tākshaḥ	तंक्षि tāmkshi	तद्भिः tadbhīh	तदसु tatsú
गुह guh, m. f. n. covering	घुद् ghút	गुहः gúhaḥ	गुंहि gúmhi	घुद्भिः ghudbhīh	घुदसु ghutsú

94 (174). Exceptions.

1. Bases in श s.

a. Bases derived from दिश् dis, to show, दृश् dris, to see, and स्पर्श spris, to touch, change श s to क k; e. g. दिश् dis, f. a country:

NOM.SG.	NOM.PL.	NOM.PL.N.	INSTR.PL.	LOC.PL.
दिक् dik	दिशः dīsaḥ	दिंशि dīmsi	दिग्भिः digbhīh	दिक्षु dikshú

b. Bases from नश् nas, to destroy, change श् s to ट् t or क् k ;
e. g. जीवनश् gīvanás, m. f. n. life-destroying :

NOM. SG.	INSTR. PL.	LOC. PL.
जीवनद् or °नक्	°नद्भिः or °नग्भिः	°नदसु or °नक्षु
gīvanát or -nák	-nadbbhíh or -nagbbhíh	-natśú or -nakśhú

c. पुरोडाश् purodās, an offering, or a priest, is irregular, being declined like अवयाज् awayâg (90, 3, n. 2):

NOM. SG.	NOM. PL.	INSTR. PL.
पुरोडाः purodāh	पुरोडाशः purodāśah	पुरोडोभिः purodóbbhih

2. Bases derived from धृष् dhrish, to dare, change श् sh to क् k ;
e. g. दधृष् dadhrísh, bold :

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
दधृक्	दधृषः	दधृषि	दधृग्भिः	दधृक्षु
dadhrík	dadhríśah	dadhrímshi	dadhrígbbhih	dadhríkshu

3. Bases in ह् h.

a. Bases from roots ending in ह् h, and beginning with ह् d, change ह् h to क् k ; also उष्णिह् ushníh, a metre; e. g. दुह् duh, m. f. n. milking :

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
धुक् dhúk	दुहः dúhah	दुंहि dúmhi	धुग्भिः dhugbbhíh	धुक्षु dhukshú

b. Bases derived from the roots दुह् druḥ, to hate, मुह् muḥ, to confound, स्निह् snih, to love, स्नुह् snuḥ, to spue, change ह् h to ट् t or क् k ; e. g. दुह् druḥ, m. f. n. hating :

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
धुद् or धुक्	दुहः	दुंहि	धुद्भिः or धुग्भिः	धुदसु or धुक्षु
dhrút or dhrúk	drúhah	drúmhi	dhrudbbhíh or dhrugbbhíh	dhrutśú or dhrukshú

c. Bases from नह् nah, to bind, change ह् h to त् t ; e. g. उपानह् upánáh, f. a shoe :

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानत्	उपानहः	उपानद्भिः	उपानत्सु
upánát	upánáhaḥ	upánádbhih	upánátsu

Bases in the Dental Sibilant स s.**95 (165). I. Bases in अस as, इस् is, उस् us.**

In these bases it is important to distinguish the **derivative** from the **radical**¹.

The following rules must be carefully noted.

1. Derivative **अस** as is lengthened in the nom. (**not vocative**) sing. masc. and fem. (**not neuter**).
2. Derivative **इस्** is and **उस्** us remain unchanged.
3. Derivative **अस** as, **इस्** is, **उस्** us lengthen their vowel (besides nasalizing it) in the nom. voc. acc. pl.
4. Derivative **इस्** is and **उस्** us before vowels become **इष्** ish and **उष्** ush (76).

These rules are reversed in the case of **radical अस** as, **इस्** is, **उस्** us; in other words, (1) **अस** as remains unchanged in the nom. sg. masc. and fem., while (2) **इस्** is and **उस्** us are lengthened (**voc. and neut. also**); (3) the vowel of the nom. voc. acc. pl. neut. is never lengthened; (4) **इस्** is and **उस्** us remain unchanged before vowels.

Note—Rad. **इस्** is and **उस्** us (**not अस as**) are lengthened before consonant terminations; **अस** as always becomes **ओ** o before **भ** bh.

	NOM.SG.	VOC.SG.	NOM.PL.	INSTR.PL.	LOC.PL.	NOM.PL.N.
Der. सुमनस् sumānas	सुमनाः	०नः	०नसः	०नोभिः	०नःसु	०नांसि
kind, m. f. n.	sumānāḥ	-nāḥ	-nasāḥ	-nobhiḥ	-nāḥsu	-nāḥmsi

¹ It is easy to recognise a radical as, is, us, by remembering that all roots being monosyllabic, only one syllable must remain after prefixes are detached; e. g. सुतुस् sutus, well-sounding, from सु su, well, and तुस् tus. But सुमनस् sumanas, well-minded, from सु su, well, and मनस् manas, mind, from मन् man, to think, + अस as.

	N. V. SG.	NOM. PL.	INST. PL.	LOC. PL.	NOM. PL. N.
Rad. पिंडग्रस् pinda-grás eating a mouthful, m. f. n.	°ग्रः °ग्रसः °ग्रोभिः °ग्रःसु °ग्रंसि	-gráh -grásah -grābhīh -grāhsú -grāmsi			
Der. सुज्योतिस् sugyotís well-lighted, m. f. n.	°तिः °तिषः °तिभिः °तिःषु °तोंषि	-tīh -tīshah -tīrbhīh -tīhshu -tīmshi			
Rad. सुपिस् supís well-walking, m. f. n.	°पीः °पिसः °पीभिः °पीःषु °पंसि	-pīh -pīśah -pīrbhīh -pīhshú -pīmsi			
Der. दीर्घायुस् dīrghāyus long-lived, m. f. n.	°युः °युषः °युभिः °युःषु °यूंषि	-yuh -yushah -yurbhīh -yuhshu -yūmshi			
Rad. सुतुस् sutús well-sounding, m. f. n.	°तूः °तुसः °तूभिः °तूःषु °तूंषि	-tūh -túśah -tūrbhīh -tūhshú -tūmsi			

Note 1 (173). ध्वस् dhvas (from ध्वस् dhvams, to fall) and स्रस् sras (from स्रस् srams, to fall) when used at the end of compounds change their स् s to त् t in the nom. and voc. sg., and before terminations beginning with consonants.

NOM. VOC.	NOM. PL.	INSTR. PL.	LOC. PL.
पर्णध्वत्	पर्णध्वसः	पर्णध्वभिः	पर्णध्वतु
parṇadhvát	parṇadhvasah	parṇadhvābhīh	parṇadhvatsú

Note 2. Nouns derived from desideratives (193), though ending in derivative इस् is¹, lengthen the vowel in the nom. sg. m. f. n., and before consonants. In the neut. pl. no nasal is inserted.

NOM. M. F. N.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
पिपठीः	पिपठिषः	पिपठीभिः	पिपठीःषु	पिपठिषि
pipathīh	pipathīśah	pipathīrbhīh	pipathīhshu	pipathīshi

Note 3. आशिस् āśís, f. blessing, is declined : nom. voc. आशीः āśīh, nom. pl. आशिषः āśīśah, pl. n. आशींषि āśīmshi, instr. आशीभिः āśīrbhīh, loc. आशीःषु āśīhshu or आशीषु āśīshshu. (This optional

¹ In this case the इस् is is not one suffix, i. e. पिपठिस् pipathis = pipath + i + s. Hence, probably, the difference of treatment.

spelling applies to the loc. pl. of all unchangeable bases in **स्** s preceded by a vowel: **मनःसु** or **मनस्सु**; **सुतूःषु** or **सुतूष्षु**; **दोःषु** or **दोष्षु**; cp. 49, 3.)

II. Bases in **स्** s preceded by other vowels (very few).

BASE.	NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
चकास् <i>kakās</i> , splen- did, m. f. n.	चकाः <i>kakāḥ</i>	चकासः <i>kakāsaḥ</i>	चकांसि <i>kakāmsi</i>	चकाभिः <i>kakābhiḥ</i>	चकाःसु <i>kakāḥsu</i>
दोस् <i>dos</i> , arm, m. (n.)	दोः <i>dōḥ</i>	दोषः <i>dōshaḥ</i>	दोषि <i>dōmshi</i>	दोभिः <i>dōrbhiḥ</i>	दोःषु <i>dōḥshu</i>
चिकीर्स् <i>kikīrs</i> , desir- ous of acting, m. f. n.	चिकीः <i>kikīḥ</i>	चिकीर्षः <i>kikīrshaḥ</i>	चिकीर्षि <i>kikīrshi</i>	चिकीर्षिभिः <i>kikīrbhiḥ</i>	चिकीर्षु <i>kikīrshu</i>
सुहिंस् <i>subhims</i> , one who strikes well, m. f. n.	सुहिन् <i>suhín</i>	सुहिंसः <i>suhínsaḥ</i>	सुहिंसि <i>suhímsi</i>	सुहिन्भिः <i>suhinbhiḥ</i>	सुहिंसु <i>suhínsú</i>

B. Changeable Bases.

96. Regular changeable bases end in **त्** t, **न्** n, **स्** s, or **क्** k.

Those in **त्** t end in **अत्** at (**मत्** mat, **वत्** vat).

Those in **न्** n end in **अन्** an (**मन्** man, **वन्** van) or **इन्** in (**मिन्** min, **विन्** vin).

Those in **स्** s end in **यस्** yas (comparatives) or **वस्** vas (perf. participles active).

Those in **क्** k are derived from **अच्** ak, to move.

Of these bases, those in **अत्** at, **इन्** in, and **यस्** yas have *two* forms, i. e. strong and weak cases; those in **अन्** an, **वस्** vas, and **क्** k have *three* forms, i. e. strong, middle, and weakest cases (83).

97 (182).

Nouns with two Bases.

1. Bases in **अत्** at.

a. **Present Participles** in **अत्** at (masc. and neut.) The strong base is in **अत्** ant, the weak in **अत्** at.

Base अदत् adát, eating, from अद् ad, to eat.

SINGULAR. DUAL. PLURAL.		
MASCULINE.		
N.V. अदन् adán	अदंतौ adántau	अदंतः adántaḥ
A. अदंतम् adántam	अदंतौ adántau	अदतः adatáḥ
I. अदता adatā	अदभ्याम् adádbhyām	अदभिः adádbhiḥ
D. अदते adaté		अदभ्यः adádbhyaḥ
Ab. } अदतः adatáḥ		
G. } अदतोः adatóḥ		अदताम् adatām
L. अदति adatí		अदत्सु adátsu

NEUTER.

N.A. अदत् adát	अदती adatī	अदंति adánti
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Note (186) — महत् mahat, great, originally a present participle, forms its strong base in अंत् ánt.

N. महान् mahān	N.V. pl. m. °हंतः -hántaḥ	n. °हंति -hánti
A. महंतम् mahántam	°हतः -hatáḥ	
I. महता mahatā	°हभिः -hábhiḥ	
V. महन् máhan		

98 (187). b. Bases in मत् mat and वत् vat (which are adjectives, meaning 'possessed of,' 'having') differ from those in अत् at solely in lengthening the vowel in the N. sg. masc.

अग्निमत् agnimát, having fire.

N.sg. अग्निमान् -mān	N.V. pl. °मंतः -mántaḥ	n. °मंति -mánti
A. अग्निमंतम् -mántam	°मतः -matáḥ	
V. अग्निमन् -man		

ज्ञानवत् *gñānavát*, having knowledge.

N. ज्ञानवान् *gñānavāñ*

N.V. ज्ञानवतः *gñānavántaḥ*

V. ज्ञानवन् *gñānavan*

A. ज्ञानवतः *gñānavatāḥ*

Note 1 (188)—भवत् *bhávat*, when it means 'Your Honour,' is declined like ज्ञानवत् *gñānavat* (the voc. is भवन् *bhāvan* or भोः *bhoḥ*); when it means 'being,' pres. part. of भू *bhū*, it is regular (like अदत् *adat*).

Note 2 (190)—कियत् *kiyat*, how much? and इयत् *iyat*, so much, are declined like nouns in मत् *mat*: N. कियान् *kiyān*, V. कियन् *kiyan*. 99 (203). 2. **Bases in इन् in.**

These form their weak base by dropping the न् *n* (but only before consonants).

They drop the न् *n* in the N. sg. m. and n., and lengthen the vowel in the N. masc., lengthening it also in the N. A. V. pl. neut.

MASCULINE.

N. sg. धनी *dhanī*

pl. धनिनः *dhanínāḥ*

A. धनिनम् *dhanínam*

धनिनः *dhanínāḥ*

I. धनिना *dhanínā*

धनिभिः *dhaníbhiḥ*

V. धनिन् *dhánin*

NEUTER.

N. A. धनि *dhaní*

धनीनि *dhanīni*

V. धनि *dháni* or धनिन् *dhánin*

100 (206). 3. **Bases in ईयस् *īyas*** (comparative suffix) form their strong cases from ईयास् *īyāms*. Base गरीयस् *gáriyas*, heavier.

SINGULAR.

MASCULINE.

PLURAL.

N. गरीयान् *gáriyān*

N.V. गरीयांसः *gáriyāmsaḥ*

A. गरीयांसम् *gáriyāmsam*

A. गरीयसः *gáriyasaḥ*

V. गरीयन् *gáriyan*

I. गरीयसा *gáriyasā*

गरीयोभिः *gáriyobhiḥ*

NEUTER.

N. A. गरीयः gáriyah गरीयसी gáriyasi गरीयांसि gáriyâmsi

Nouns with three Bases.

101 (204): 1. **Participles of the reduplicated perfect in वस् vas.** The strong base is वास् vâms; the middle, वत् vat; the weak, उष् ush¹.

रुरुद्वस् rurudvâs, having wept, from रुद् rud, to weep.

MASCULINE.

N. रुरुद्वान् rurudvân	N.V. °द्वंसौ -dvâmsau	N.V. °द्वंसः -dvâmsah
A. रुरुद्वान्सम् rurudvâmsam	°द्वंसौ -dvâmsau	°दुषः -dúshah
V. रुरुद्वन् rúrudvan		

I. रुरुदुषा rurudúshâ

°द्वभ्याम् -dvâdbhyâm

L. रुरुदुषि rurudúshi

°दुषोः -dúshoh

NEUTER.

N. रुरुद्वत् rurudvât

°दुषी -dúshi

°द्वान्सि -dvâmsi

Note 1 (205)—Participles in वस् vas, which insert an इ i between the reduplicated root and the termination, drop the इ i whenever the termination वस् vas is changed to उष् ush, but **radical इ i** or ई î is never dropped in this case. Hence the I. sg. of तस्थिवान् tasthivân, from स्था sthâ, to stand, is तस्थुषा tasthushâ, but of निनीवान् ninivân it is निन्युषा ninyushâ.

¹ The स् s of वस् vas is changed to त् t before स् s and भ् bh, as in वत्स्यामि vatsyâmi, future of वस् vas, to dwell (+ स्यामि syâmi). उष् ush is deduced from वस् vas. Unaccented व va commonly becomes उ u. उस् us before vowels regularly becomes उष् ush.

The following examples of reduplicated perfect participles (cp. 183, note 2) may be useful:—

MIDDLE BASE.	NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.
शुश्रुवस् <i>susruvās</i> , having heard	शुश्रुवान् <i>susruvān</i>	शुश्रुवांसः <i>susruvāmsah</i>	शुश्रुवुषः <i>susruvúshah</i>	शुश्रुवद्भिः <i>susruvádbhih</i>
पेषिवस् <i>pekivās</i> , having cooked	पेषिवान् <i>pekivān</i>	पेषिवांसः <i>pekivāmsah</i>	पेषुषः <i>pektúshah</i>	पेषिवद्भिः <i>pekivádbhih</i>
जगमिवस् <i>gagmivās</i> , having gone	जगमिवान् <i>gagmivān</i>	जगमिवांसः <i>gagmivāmsah</i>	जग्मुषः <i>gagmúshah</i>	जगमिवद्भिः <i>gagmivádbhih</i>
जगन्वस् <i>gaganvās</i> ¹ , having gone	जगन्वान् <i>gaganvān</i>	जगन्वांसः <i>gaganvāmsah</i>	जग्मुषः <i>gagmúshah</i>	जगन्वद्भिः <i>gaganvádbhih</i>
जघ्निवस् <i>gaghnivās</i> , having killed	जघ्निवान् <i>gaghnivān</i>	जघ्निवांसः <i>gaghnivāmsah</i>	जघ्नृषः <i>gaghnúshah</i>	जघ्निवद्भिः <i>gaghnivádbhih</i>
जघन्वस् <i>gaghanvās</i> , having killed	जघन्वान् <i>gaghanvān</i>	जघन्वांसः <i>gaghanvāmsah</i>	जघ्नृषः <i>gaghnúshah</i>	जघन्वद्भिः <i>gaghanvádbhih</i>

Note 2. Beginners are apt to confound this *reduplicated* perf. act. participle with the active participle formed by adding the suffix वत् *vat* to the perf. passive participle; e.g. कृत *kṛitá*, pf. pt. pass., done, कृतवत् *kṛitávat*, having done: N. कृतवान् *kṛitá-vān*, A. कृतवन्तम् *kṛitávantam*. The cause of the confusion is that both end in °वान् *vān* in the N. sg.

102. 2. Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*).

Their strong base is आन् *ān*; their weakest, न् *n*; and their middle base अ *a*.

The N. sg. masc. has आ *ā*, neut. अ *a* (cp. the bases in इन् *in*).

If the suffixes मन् *man* and वन् *van* are immediately preceded by a consonant, they do not drop their अ *a* in the weakest cases. This is to avoid the concurrence of three consonants, though the rule does not apply to bases in simple अन् *an*. Hence आत्मना *ātmánā*, but तक्षणा *tákshnā*.

¹ On the change of म् *m* to न् *n*, see 74.

In all other words the अ is optionally retained in the L. sg. and in the N. A.V. dual neut.

राजन् *rāgan*, m. a king.

SING.

PLUR.

N. राजा *rāgā*N.V. राजानः *rāgānah*A. राजानम् *rāgānam*राज्ञः *rāgñah*V. राजन् *rāgan*I. राज्ञा *rāgñā*राजभिः *rāgabhiḥ*L. राज्ञि *rāgñi* or राजनि *rāgani*राजसु *rāgasu*

नामन् *nāman*, n. name.

SING.

DUAL.

PLUR.

N. A. नाम *nāma*नाम्नी *nāmni* orनामानि *nāmāni*नामनी *nāmāni*V. नाम *nāma* orनामन् *nāman*I. नाम्ना *nāmnā*नामभ्याम् *nāmabhyām* नामभिः *nāmabhiḥ*L. नाम्नि *nāmni* orनाम्नोः *nāmnoḥ*नामसु *nāmasu*नामनि *nāmāni*

ब्रह्मन् *brahmán*, m. n. the creator (मन् *man* preceded by a consonant).

MASCULINE.

SING.

PLUR.

N. ब्रह्मा *brahmā*ब्रह्माणः *brahmānah*A. ब्रह्माणम् *brahmānam*ब्रह्माणः *brahmānah*V. ब्रह्मन् *brāhman*I. ब्रह्मणा *brahmānā*ब्रह्मभिः *brahmābhiḥ*

Irregular Bases in अन् an.

103 (195). 1. पथिन् pathín, m. path, has for its strong base पंथान् pánthân; for its middle base पथि pathí; for its weakest base पथ path.

The N.V. sg. are irregular.

SING.	PLUR.
N.V. पंथाः pánthāḥ	पंथानः pánthānaḥ
A. पंथानम् pánthānam	पथः patháḥ
I. पथा pathā	पथिभिः pathíbbhiḥ

2. अहन् áhan, n. day, takes अहस् áhas as its middle base.

SING.	DUAL.	PLUR.
N. A. V. अहः áhaḥ	अह्नी áhni or अहनी áhani	अहानि áhāni
I. अहा áhnā	अहोभ्याम् áhobhyām	अहोभिः áhobhiḥ
L. { अहि áhni अहनि áhani	अहोः áhnoḥ	{ अहःसु áhaḥsu अहस्सु áhassu

The Visarga of the N. sg. is treated like an original र r (52). Hence अहरहः áharahaḥ, day by day; and, in composition, e. g. अहर्गणः aharganaḥ. Exception: अहोरात्रः ahorátrāḥ, m.¹ day and night.

3, 4 (199). अन् sván, m. a dog, युवन् yúvan, m. (juven-is), young, take शुन् sun², यून् yūn³ as their weakest base. Otherwise they are declined regularly like ब्रह्मन् brahmán, m.

¹ रात्री rátrī, f. night, becomes रात्र rátrā, m. (or n.) at the end of compounds (cp. 215, 2).

² u = unaccented va (101, 1, foot-note). Cp. κύων = svā(n) and κυνός.

³ For yu-un; u for va; cp. similar contraction in Lat. jūn-ior.

SING.		PLUR.	
N. स्वा svā (कृ०७)	युवा yuvā	स्वानः svānaḥ	युवानः yuvānaḥ
A. स्वानम् svānam	युवानम् yuvānam	सुनः sūnaḥ	यूनः yūnaḥ
V. सन् svān (कृ०७)	युवन् yuvan	I. अभिः svābhiḥ	युवभिः yuvabhiḥ

5 (202). हन् han (from √हन् han, to kill) at the end of compounds takes हन् han (lengthening the vowel in the nom. sing.) for its strong base, ह ha for its middle, and घ्न ghn for its weakest base.

ब्रह्महन् brahmahān, a Brāhman-killer.

NOM. SG.	NOM. PL.	AOC. PL.	INSTR. PL.	NOM. PL. N.
हा hā	हनः hānaḥ	घ्नः ghnāḥ	हभिः hābhiḥ	हानि hāni
ब्रह्महा	ब्रह्महयः	ब्रह्मघ्नः	ब्रह्महभिः	ब्रह्महानि
brahmahā	brahmahānaḥ	brahmaghnaḥ	brahmahābhiḥ	brahmahāni
Loc. sg. ब्रह्महिः brahmahni or ब्रह्महणि brahmahāni.				

III. Bases in चक् ak.

104 (181). These form their strong base in चक् añk, their middle in चक् ak, their weakest in ईक् ik or ऊक् ūk¹ (according as चक् ak is preceded by य y or व v).

प्रत्यक् pratyāk, behind.

MASCULINE.

SING.	DUAL.	PLUR.
N.V. प्रत्यङ् pratyāṅ	°संचौ -tyāñkau	°संचः -tyāñkaḥ
A. प्रत्यङ्गम् pratyāṅgam	°संचौ -tyāñkau	°तीचः -tīkāḥ
I. प्रतीचा pratīkā	°त्यग्भ्याम् -tyagbhyām	°त्यग्भिः -tyagbhiḥ
L. प्रतीची pratīkī	°तीचोः -tīkóḥ	°त्यक्षु -tyakṣu

¹ For यक् yak and वक् vak respectively. Unaccented य ya and व va are contracted to ई ī and ऊ ū in this case, though they are more commonly shortened to इ i and उ ū.

NEUTER.

N. A. प्रत्यक् pratyāk

० तीची -tīkī

० त्यं चि -tyāñki

Other words in चक् ak are:—

STRONG BASE.	MIDDLE BASE.	WEAKEST BASE.
सम्यक् samyāñk, right	सम्यक् samyāk	समीक् samīk
न्यक् nyāñk, low	न्यक् nyāk	नीक् nīk
सभ्यक् sadhryāñk, accompanying	सभ्यक् sadhryāk	सभीक् sadhrīk
अन्वक् anvāñk, following	अन्वक् anvāk	अनूक् anūk
विष्वक् vishvāñk, all-pervading	विष्वक् vishvāk	विषूक् vishūk
उदक् ūdañk, upward	उदक् ūdak	उदीक् ūdīk ¹
तिर्यक् tiryāñk, tortuous	तिर्यक् tiryāk	तिरश्च tirāsk ²

Note—प्राक् prāk, forward, eastern³, and अवाक् avāk, downward, south, have only two bases, प्राक् prāñk and अवाक् avāñk for the strong, and प्राक् prāk and अवाक् avāk for the weak.

MASCULINE.

N.V. sg. प्राङ् prāñ ⁴	pl. प्रांचः prāñkah
A. प्रांचम् prāñkam	प्राचः prākah
I. प्राचा prācā	प्राग्भिः prāgbbhiḥ
L. प्राचि prāci	प्राक्षु prākshu

¹ i, though no y precedes the a, by analogy.

² From tirás (Lat. trans) + ak, to go. The y in the strong and middle base is due to analogy.

³ प्रांच prāñk, 'worshipping,' is unchangeable (90, 1, note).

⁴ For प्राच + स prāñk + s = prāñk = prāñ.

105. The beginner will find it useful to remember the following points with regard to changeable bases :—

1. The vowel of the suffix is lengthened in the N. sg. masc. in all changeable bases except those in अक् *ak* and अत् *at*.

अग्निमान् *agnimān*, विद्यावान् *vidyāvān*; राजा *rājā*, ब्रह्मा *brahmā*, प्रतिदिवा *pratidivā*; धनी *dhanī*, वाग्मी *vāgmī*, मेधावी *medhāvī*; गरीयान् *gāriyān*; रुरुद्वान् *rurudvān*.

But भवन् *bhāvan*; प्रत्यङ् *pratyāṅ*.

2. The N. sg. masc. ends in a nasal in all changeable bases except those in अन् *an* (also मन् *man*, वन् *van*) and those in इन् *in* (also मिन् *min*, विन् *vin*).

3. All nouns with changeable bases, which lengthen the vowel in the N. sg. masc., shorten it in the vocative.

अग्निमन् *agniman*, विद्यावन् *vidyāvan*; राजन् *rājan*, ब्रह्मन् *brāhman*, प्रतिदिवन् *pratidivan*; धनिन् *dhānin*, वाग्मिन् *vāgmin*, मेधाविन् *medhāvin*; गरीयन् *gāriyan*; रुरुद्वन् *rurudvan*.

But भवन् *bhāvan*; प्रत्यङ् *pratyāṅ*.

4. The feminines of nouns with changeable bases are formed by adding ई *ī* to the weak base (when there are two bases) or to the weakest (when there are three). They follow the vowel declension in ई *ī* (like नदी *nadī*, III).

Ex. अग्निमती *agnimātī*, विद्यावती *vidyāvatī*; राज्ञी *rājñī*; धनिनी *dhanīnī*, वाग्मिनी *vāgmīnī*, मेधाविनी *medhāvīnī*; गरीयसी *gāriyasi*; रुरुद्वशी *rurudūśhī*; भवती *bhāvātī*; प्रतीची *pratīkī*.

Exceptions.—Bases in वन् *van* become वरी *varī*: पीवन् *pīvan* (*πῖων*), fat, f. पीवरी *pīvarī* (*πῖεupa*). Bases in मन् *man* are declined like masculines: दामन् *dāman*, f. rope; N. sg. दामा *dāmā*, A. दामानम् *dāmānam*.

Irregular Nouns with changeable Bases.

106. १. अप् ap, water, is always plural. It lengthens its अ a in the strong cases (N.V.) and substitutes त् t for प् p before भ् bh.

N. आपः āpah A. अपः apáh I. अद्भिः adbhíh L. अप्सु apsú

२ (२१३). दिव् div or द्यु dyu, f. sky, uses द्यु dyu for its middle base, दिव् div everywhere else except the N. V. sg., which is irregular.

SING.

PLUR.

N. द्यौः dyáuḥ (Zeús = Δjeús)

N.V. दिवः dívah

A. दिवम् dívam

दिवः dívah

I. दिवा divā

द्युभिः dyúbhih

Ab. G. दिवः dívah (Δifós)

दिवाम् divām

L. दिवि diví (Δifí)

द्युषु dyúshu

V. द्यौः dyáuḥ (Zeü)

३ (२१०). अनडुत् anadut, an ox, has three bases : strong, अनडाह् anadvāh; middle, अनडुद् anadúd; weakest, अनडुह् anadúh.

N. sg. अनडान् anadvān

N. pl. अनडाहः anadvāhaḥ

V. अनडुन् anadvan

A. अनडाहम् anadvāham

A. अनडुहः anadúhaḥ

I. अनडुहा anadúhā

I. अनडुद्भिः anadúdbhiḥ

L. अनडुत्सु anadútsu

४ (२१२). पुम् pum, man, has three bases : strong, पुमांस् púmāms; middle, पुम् pum; weakest, पुंस pums.

N. sg. पुमान् pūmān	N.V. pl. पुमांसः pūmānsaḥ
V. पुमन् pūman	A. पुंसः pumsaḥ
A. पुमांसम् pūmānsam	

I. पुंसा pumsā	I. पुंभिः pumbhīḥ
	L. पुंसु pumsū

Bases ending in Vowels.

107 (238). **A. Bases in अ a and आ ā** (अ a = Gk. -os, -ov; Lat. -us, -um; आ ā = Gk. α, η; Lat. a).

	MASC.	SINGULAR.	FEM.	NEUT.
Base	कांत kântā	कांता kântā	कांता kântā	कांत kântā
N.	कांतः kântāḥ	कांता kântā	कांता kântā	कांतम् kântām
A.	कांतम् kântām	कांताम् kântām	कांताम् kântām	कांतम् kântām
I.	कांतेन kânténa	कांतया kântāyā	कांतया kântāyā	कांतेन kânténa
D.	कांताय kântāya	कांतायै kântāyai ¹	कांतायै kântāyai ¹	कांताय kântāya
Ab.	कांतात् kântāt	कांतायाः kântāyāḥ	कांतायाः kântāyāḥ	कांतात् kântāt
G.	कांतस्य kântāsya	कांतायाः kântāyāḥ	कांतायाः kântāyāḥ	कांतस्य kântāsya
L.	कांति kânté	कांतायाम् kântāyām	कांतायाम् kântāyām	कांति kânté
V.	कांत kânta	कांति kânto ²	कांति kânto ²	कांत kânta
		DUAL.		
N. A.V.	कांतौ kântau	कांति kânté	कांति kânté	कांति kânté
I. D. Ab.	कांताभ्याम् kântābhyām	कांताभ्याम् kântābhyām	कांताभ्याम् kântābhyām	कांताभ्याम् kântābhyām
G. L.	कांतयोः kântāyoḥ	कांतयोः kântāyoḥ	कांतयोः kântāyoḥ	कांतयोः kântāyoḥ

¹ The vowel declension (except bases in अ ri and diphthongs) has the special endings ऐ ai, आः āḥ, आम् ām in the dat., abl. gen., loc. sg. respectively.

² अंबा ambā, mother, forms its V. in अ a : अंब ambā.

PLURAL.

N.V. कांताः kântāḥ	कांताः kântāḥ	कांतानि kântāni ¹
A. कांतान् kântān ²	कांताः kântāḥ	कांतानि kântāni
I. कांतेः kântāḥ	कांताभिः kântābhiḥ	कांतेः kântāḥ
D. Ab. कांतेभ्यः kântēbhyaḥ	कांताभ्यः kântābhyaḥ	कांतेभ्यः kântēbhyaḥ
G. कांतानाम् kântānām	कांतानाम् kântānām	कांतानाम् kântānām
L. कांतेषु kântēshu	कांतासु kântāsu	कांतेषु kântēshu

Note—Certain adjectives in अः aḥ, आः ā, अम् am follow the pronominal declension (122).

108 (239). Bases in radical आः ā, declined alike in the masc. and fem., throw off the आः ā in the weakest cases. In the neuter they shorten आः ā to अ a and are declined like कांतम् kântam.

विश्वपा visvapā, all-protecting (√पा pā), is declined thus:—

N.V. विश्वपाः visvapāḥ	विश्वपौ visvapaú	विश्वपाः -pāḥ
A. विश्वपाम् visvapām	विश्वपौ visvapaú	विश्वपः -pāḥ
I. विश्वपा visvap-ā	विश्वपाभ्याम् -pābhyām	पाभिः -pābhiḥ
L. विश्वपि visvap-i	विश्वपोः visvap-óḥ	विश्वपासु -pāsu

B. Bases in इ i and उ u: masc., fem., neut.

109 (230). Base शुचि sūki, pure; मृदु mridú, soft.

SINGULAR.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. शुचिः	शुचिः	शुचि	मृदुः	मृदुः	मृदु	मृदु
	sūkiḥ	sūkiḥ	sūki	mridúḥ	mridúḥ	mridú
A. शुचिम्	शुचिम्	शुचि	मृदुम्	मृदुम्	मृदु	मृदु
	sūkim	sūkim	sūki	mridúm	mridúm	mridú

¹ Cp. 82, note 2.

² Orig. am + s: Goth. -ans, Gk. -ous, Lat. -ōs.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
I. शुचिना	शुच्या	शुचिना	मृदुना	मृद्धा	मृदुना	
	súkinâ	súkyâ	súkinâ	mridúñâ	mridvâ	mridúnâ
D. शुचये	शुच्ये	शुचिने	मृदवे	मृद्धे	मृदुने	
	súkaye	súkyai ¹	súkine	mridâve	mridvai ¹	mridúne
Ab. G. शुचेः	शुच्याः	शुचिनः	मृदोः	मृद्धाः	मृदुनः	
	súkeh	súkyâh	súkinah	mridóh	mridvâh	mridúnah
L. शुची	शुच्याम्	शुचिनि	मृदौ	मृद्धाम्	मृदुनि	
	súkau	súkyâm	súkini	mridau	mridvâm	mridúni
V. शुचे	शुचे	शुचि	मृदो	मृदो	मृदु	
	súke	súke	súki	mrido	mrido	mridu

DUAL.

N. A. V. शुची	शुची	शुचिनी	मृदू	मृदू	मृदुनी	
	súki	súki	súkini	mridú	mridú	mridúni
I. D. Ab. शुचिभ्याम्	súkibhyâm		मृदुभ्याम्	mridúbhyâm		
G. L. शुच्योः	शुच्योः	शुचिनोः	मृद्धोः	मृद्धोः	मृदुनोः	
	súkyoh	súkyoh	súkinoh	mridvóh	mridvóh	mridúnoh

PLURAL.

N. V. शुचयः	शुचयः	शुचीनि	मृदवः	मृदवः	मृदूनि	
	súkayah	súkayah	súkini	mridávah	mridávah	mridúni
A. शुचीन्	शुचीः	शुचीनि	मृदून्	मृदूः	मृदूनि	
	súkin	súkih	súkini	mridúñ	mridúñ	mridúni
I. शुचिभिः	súkibhih		मृदुभिः	mridúbhih		
D. Ab. शुचिभ्यः	súkibhyaḥ		मृदुभ्यः	mridúbhyaḥ		
G. शुचीनाम्	súkinâm		मृदूनाम्	mridúñâm		
L. शुचिषु	súkishu		मृदुषु	mridúshu		

Note 1. Neuter adjectives (not nouns) may be declined throughout (except N. A. V. of all numbers), and fem. adjectives

¹ See 107, foot-note.

and nouns in the D. Ab. G. L. sg., like masculines. Thus the L. sg. of मति matí, thought, is मत्याम् matyām or मतौ mataú, but of वारि vāri, neut. water, only वारिणि vāriṇi.

Note 2. Bases in उ u sometimes form the fem. by lengthening the vowel or adding ई ī; e.g. कुरुः kúruḥ, a Kuru, fem. कुरुः kú-rūḥ; लघुः laghúḥ, light, fem. either the same or लघ्वी laghvī.

Irregularities.

110. 1 (233). पति páti, a lord, is irregular in the weak cases of the singular: I. पत्या pátyā, D. पत्ये pátye, Ab. G. पत्युः pátyuḥ, L. पत्यौ pátyau. At the end of compounds it is regular (like शुचि śúki).

2 (232). सखि sákhi, a friend, has the same irregularities, but, besides, has a special base, सखाय् sakhāy, in the strong cases: N. सखा sákhā, A. सखायम् sakhāyam, I. सख्या sákhyā, D. सख्ये sákhye, Ab. G. सख्युः sákhyuḥ, L. सख्यौ sákhyau, V. सखे sákhe; du. N. A. V. सखायौ sakhāyau, pl. N. V. सखायः sakhāyah, A. सखीन् sakhīn. At the end of compounds सखि sakhi is regular in the weak cases, but retains the base सखाय् sakhāy in the strong.

3 (234). The neuters, अक्षि ákshi, an eye, अस्थि ásthi, bone, दधि dádhi, curds, सक्थि sákthi, thigh, form their weakest cases from bases in अन् án (like नामन् nāman, 102, 2); e.g. I. sg. अक्ष्णा akshnā, etc.

C. Bases in ई ī and ऊ ū: feminine¹.

111 (225). The following points, in which monosyllabic and polysyllabic bases differ in declension, should be noted:—

1. Monosyllabic bases change ई ī and ऊ ū to इय् iy and उव् uv before vowels, the polysyllabic to य् y and व् v.

¹ A few polysyllabic words in ई ī and ऊ ū, besides roots in ई ī and ऊ ū at the end of compounds, are masc. as well as fem.

2. Monosyllabic bases **may** take the special fem. terminations¹, polysyllabic bases **must**.

3. Polysyllabic bases shorten ई ī and ऊ ū in the V. sg.

4. Polysyllabic bases in ई ī have **no** स s in the N. sg., except लक्ष्मीः lakshmīḥ, goddess of prosperity, तारीः tarīḥ, boat, तंत्रीः tántrīḥ, lute.

5. Polysyllabic bases form the A. sg. in ईम् īm and ऊम् ūm, the A. pl. in ईः īḥ and ऊः ūḥ.

SINGULAR.

Base धी dhī,	भू bhū,	नदी nadi,	वधू vadhū,
thought	earth	river	woman
N. V. धीः dhīḥ	भूः bhūḥ	नदी nadī	वधूः vadhūḥ
A. धियम् dhīyam	भुवम् bhuvam	नदीम् nadīm	वधूम् vadhūm
I. धिया dhīyā	भुवा bhuvā	नद्या nadyā	वध्वा vadhvā
D. धिये dhīyē	भुवे bhuvé	नद्यै nadyai	वध्वै vadhvai
Ab. G. धियः dhīyāḥ	भुवः bhuvāḥ	नद्याः nadyāḥ	वध्वाः vadhvāḥ
L. धियि dhīyī	भुवि bhuvī	नद्याम् nadyām	वध्वाम् vadhvām
		V. नदि nádi	वधु vādhu

DUAL.

N. A. V. धियौ dhīyau	भुवौ bhuvau	नद्यौ nadyau	वध्वौ vadhvau
I. D. Ab. धीभ्याम् dhībhyām	भूभ्याम् bhūbhyām	नदीभ्याम् nadībhyām	वधूभ्याम् vadhūbhyām
G. L. धियोः dhīyōḥ	भुवोः bhuvōḥ	नद्योः nadyōḥ	वध्वोः vadhvōḥ

¹ 107, foot-note.

PLURAL.

N. A. V. धियः dhíyāḥ भुवः bhúvāḥ नद्यः nadyāḥ वध्वः vadhvāḥ

A. नदीः nadīḥ वधूः vadhūḥ

I. धीभिः धूभिः नदीभिः वधूभिः
dhībhiḥ bhūbhiḥ nadībhiḥ vadhūbhiḥ

D. Ab. धीभ्यः धूभ्यः नदीभ्यः वधूभ्यः
dhībhyāḥ bhūbhyāḥ nadībhyāḥ vadhūbhyāḥ

G. धियाम् भुवाम् नदीनाम् वधूनाम्
dhiyām bhuvām nadīnām vadhūnām

L. धीषु भूषु नदीषु वधूषु
dhīshu bhūshu nadīshu vadhūshu

Note (228)—स्त्री strī, woman, though monosyllabic, drops स् s in N. sg., **must** take the special fem. terminations, has an optional A. sg. and pl. like नदी nadī, and shortens ई ī in V.

N. sg. स्त्री strī N. A. V. du. स्त्रियौ strīyau N. pl. स्त्रियः strīyāḥ

A. स्त्रियम् strīyam I. D. Ab. स्त्रीभ्याम् strībhyām A. स्त्रियः strīyāḥ

स्त्रीम् strīm G. L. स्त्रियोः strīyóḥ स्त्रीः strīḥ

I. स्त्रिया striyā I. स्त्रीभिः strībhiḥ

D. स्त्रियै striyai D. Ab. स्त्रीभ्यः strībhyāḥ

Ab. G. स्त्रियाः striyāḥ G. स्त्रीणाम् strīṇām

L. स्त्रियाम् striyām L. स्त्रीषु strīshu

V. स्त्रि strī

D. Bases in चुरिः masc., fem., neut.

112 (235).

SINGULAR.

MASC.	FEM.	NEUT.
Base नमृ náptri, grandson	खसृ svásri, sister	धातृ dhâtrí, providence
N. नम्रा náptā	खस्रा svásā	धातृ dhâtrí
A. नम्रात् náptāram	खस्रात् svásāram	धातृ dhâtrí
I. नम्रा náptṛā	खस्रा svásrā	०तृणा -trínā or ०त्रा -trā
D. नम्रे náptre	खस्रे svásre	०तृणे -tríne or ०त्रे -tré
Ab.G. नमृः (र) náptṛah (r)	खसृः (र) svásṛah (r)	०तृणः -trínah or ०तुः -tuh
L. नमरि náptari	खसरि svásari	०तृणि -tríni or ०तरि -tári
V. नमः (र) náptah (r)	खसः (र) svásah (r)	धातृ dhâtri or ०तः -tah

DUAL.

N. A. V. नमरौ náptārau	खसरौ svásārau	धातृणी dhâtríni
I. D. Ab. नमृभ्याम् náptribhyām	खसृभ्याम् svásribhyām	०तृभ्याम् ०tríbhyaām
G. L. नम्रोः náptroh	खस्रोः svásroh	०तृणोः ०trínoh

PLURAL.

N. V. नमराः náptārah	खसराः svásārah	धातृणि dhâtríni
A. नमृन् náptṛīn	खसृः svásrīh	धातृणि dhâtríni
I. नमृभिः náptribhih	खसृभिः svásribhih	धातृभिः dhâtríbhīh
D. Ab. नमृभ्यः náptribhyaḥ	खसृभ्यः svásribhyaḥ	धातृभ्यः dhâtríbhyaḥ
G. नमृणाम् náptṛínām	खसृणाम् svásrínām	धातृणाम् dhâtrínām
L. नमृषु náptriṣhu	खसृषु svásriṣhu	धातृषु dhâtriṣhu

Note 1. The names of relations in चुरि (except नमृ náptri, खसृ svásri, and भर्तृ bhartrí, husband) have a **short अ** before र r; e. g. पितृ pitrí, father, and मातृ mâtṛí, mother: N. पिता pitā, माता mâtā; du. N. A. V. पितरौ pitārau, मातरौ mâtārau; pl. N. पितरः pitārah, मातरः mâtārah; A. पितृन् pitṛīn, मातृः mâtṛīh.

Note 2 (237). नृ nri, man, is declined like पितृ pitri, only the G.

pl. is नृणाम् *nr̥iṇām* or नृणाम् *nr̥inām*. N. ना *nā*, A. नरम् *nāram*, I. नान्रं *nr̥ā*, D. न्रे *nr̥é*, A. G. नुः (र) *núh (r)*, L. नरि *nári*, V. नः *náh*.

Note 3 (236). क्रोष्टु *kroshtri*, jackal, is irregular in forming its middle base from क्रोष्टु *kroshtu*.

Note 4. The fem. of adjectives in च्च *ri* is formed by adding ई *i*: m. कर्तृ *kartr̥*, f. कर्त्री *kartr̥ī* (like नदी *nadī*).

E. Bases in रे *ai*, ओ *o*, औ *au*.

113 (217, 218). Base रै *rai*, m. wealth; गो *go*, m. f. bull, cow; नौ *nau*, f. ship.

SINGULAR.

N.V. राः <i>rāḥ</i>	गौः <i>gāṁh</i>	नौः <i>naṁh (vaṁs)</i>
A. रायम् <i>rāyam</i>	गाम् <i>gām</i>	नावम् <i>nāvam (vāfa)</i>
I. राया <i>rāyā</i>	गवा <i>gavā</i>	नावा <i>nāvā</i>
D. राये <i>rāyé</i>	गवे <i>gāve</i>	नावे <i>nāvé</i>
Ab. G. रायः <i>rāyāh</i>	गोः <i>gōh</i>	नावः <i>nāvāh (vāfōs)</i>
L. रायि <i>rāyī</i>	गवि <i>gāvi</i>	नावि <i>nāvi (vāfi)</i>

DUAL.

N. A. V. रायौ <i>rāyau</i>	गावौ <i>gāvau</i>	नावौ <i>nāvau</i>
I. D. Ab. राभ्याम् <i>rābhyām</i>	गोभ्याम् <i>gōbhyām</i>	नौभ्याम् <i>naubhyām</i>
G. L. रायोः <i>rāyōh</i>	गवोः <i>gāvōh</i>	नावोः <i>nāvōh</i>

PLURAL.

N.V. रायः <i>rāyāh</i>	गावः <i>gāvah</i>	नावः <i>nāvah (vāfes)</i>
A. रायः <i>rāyāh</i>	गाः <i>gāh</i>	नावः <i>nāvah</i>
I. राभिः <i>rābhīh</i>	गोभिः <i>gōbhih</i>	नौभिः <i>naubhīh (vaūphi)</i>
D. Ab. राभ्यः <i>rābhyāh</i>	गोभ्यः <i>gōbhyaḥ</i>	नौभ्यः <i>naubhyāh</i>
G. रायाम् <i>rāyām</i>	गवाम् <i>gāvām</i>	नावाम् <i>nāvām (vāfāv)</i>
L. रासु <i>rāsū</i>	गोषु <i>gōshu</i>	नौषु <i>naushū (vaūsi)</i>

Note—द्यौ *dyo*, f. heaven, is declined like गो *go*. It coincides in N. and V. sg. with दिव् *div*, sky (106, 2).

Degrees of Comparison.

114 (249). The (secondary) suffix of the comparative तर tara (Gk. *-τερο*) and that of the superlative तम tama (Lat. *-timo*) are added to the weak or middle base : सुवि सूवि, सुवितर सूवितरा, सुवितम सूवितमा ; प्राक् प्राक्तर प्राक्तरा, प्राक्तम प्राक्तमा ; धनिन् dhanin, धनितर dhanítara, धनितम dhanítama ; विद्वस् vidvās, विद्वत्तर vidvátara, विद्वत्तम vidvátama ; प्रत्यक् pratyák, प्रत्यक्तर pratyák-tara, प्रत्यक्तम pratyáktama.

115 (251). Before the other (primary) suffixes of the comparative ईयस् iyas (rarely यस् yas, Gk. *-ιος*, Lat. *-ior*) and of the superlative इष्ठ ishṭka (Gk. *-ιστο*), bases are reduced to one syllable, suffixes being dropped : मतिमान् matimán, wise, मतीयस् mátīyas, मतिष्ठ matishṭka ; वृंदारक vríndāraka, beautiful, वृंदीयस् vríndīyas, वृदिष्ठ vríndishṭka. Some of these comparatives and superlatives have no corresponding positive from the same root. कनीयस् káníyas, कनिष्ठ kánishṭka, and नेदीयस् nédiyas, नेदिष्ठ nédishṭka, belong only in sense to अल्प álpa, small, and अंतिक antiká, near, respectively.

(252). As a rule the root takes Guza before these two suffixes, with metathesis of अर् ar. क्षुद्र kshudrá, mean, क्षोदीयस् kshódīyas ; तृप् tripṛá, तृपीयस् trápiyas. There are, however, many irregular forms, e. g. बहुल bahulá, frequent, बंहीयस् bāmhiyas.

These primary comparatives and superlatives have the acute on the first syllable.

NUMERALS.

Cardinals.

116 (253).

1 १ एक éka.	7 ७ सप्तन् saptán (ἐπτά).
2 २ द्वि dví.	8 ८ अष्टन् ashtán (ὀκτώ).
3 ३ त्रि trí.	9 ९ नवन् návan (ἐννέα).
4 ४ कतुर् katúr.	10 १० दशन् dāsan (δέκα).
5 ५ पञ्चन् páñkan.	11 ११ एकादशन् ékādasan.
6 ६ षष् shásh.	12 १२ द्वादशन् dvādasan.

- 13 १३ त्रयोदशन् tráyodasan.
 14 १४ चतुर्दशन् káturdasan.
 15 १५ पंचदशन् páñkadasan.
 16 १६ षोडशन् shóḍasan.
 17 १७ सप्तदशन् saptádasan.
 18 १८ अष्टादशन् ashṭáḍasan.
 19 १९ नवदशन् nāvadasan.
 अनविंशति ūnavimsati.
 20 २० विंशति vimsatí.
 21 २१ एकविंशति ékavimsati.
 22 २२ द्वाविंशति dvāvimsati.
 23 २३ त्रयोविंशति tráyovimsati.
 28 २४ अष्टाविंशति ashṭāvimsati.
 29 २९ नवविंशति nāvavimsati.
 अनत्रिंशत् ūnatrimsat.
 30 ३० त्रिंशत् trimsát.
 39 ३९ नवत्रिंशत् nāvatrimsat.
 अनचत्वारिंशत् ūnakatvā-
 rimsat.
 40 ४० चत्वारिंशत् katvārimśat.
 49 ४९ नवचत्वारिंशत् nāvakatvā-
 rimsat.
 अनपंचाशत् ūnapañkāśat.
 50 ५० पंचाशत् pañkāśat.

- 60 ६० षष्टि shashṭi.
 70 ७० सप्तति saptatí.
 80 ८० अशीति asití.
 90 ९० नवति navatí.
 100 १०० शतम् satám.
 101 १०१ एकशतम् ékasatam.
 एकाधिकम् शतम् ekā-
 dhikam satam.
 102 १०२ द्विशतम् dvísatam.
 द्वाधिकम् शतम् dva-
 dhikam satam.
 103 १०३ त्रिशतम् trísatam.
 त्र्यधिकम् शतम् tryadhi-
 kam satam.
 110 ११० दशशतम् dásasatam.
 दशाधिकम् शतम् dasā-
 dhikam satam.
 200 २०० द्वे शते dvé saté.
 द्विशतम् dvísatam.
 300 ३०० त्रीणि शतानि tríni sa-
 tāni.
 त्रिशतम् trísatam.
 1000 १००० दशशतानि dāsa satāni.
 सहस्रम् saháśram.

Note—In order to form the numbers from 20 to 100 not enumerated above, it is only necessary to remember that 2, 3, and 8 are द्वा dvā, त्रयस् tráyas, and अष्टा ashṭá before 20 and 30 (द्वाविंशति dvāvimsati, त्रयोविंशति tráyovimsati, अष्टाविंशति ashṭāvimsati).

trimsat), and द्वि dvī, त्रि trī, चत्वारśhā before 80; both forms may be used with 40 to 70 and with 90.

Declension of Cardinals.

117 (254). Only the first four cardinals distinguish the genders.

एकः ékaḥ, एका ékā, एकम् ékam, following the declension of the pronominal adjectives, is inflected like सर्वे sarva (130, b).

द्वि dvī is declined as the dual of the base द्वा dva.

N. A. V. द्वौ dvaú, द्वे dvé, द्वे dvé; I. D. Ab. द्वाभ्याम् dvābhyām, G. L. द्वयोः dvāyok.

त्रि trī, f. तिसृ तisrī, and चतुर katúr, f. चतसृ katasrī, are declined thus :—

	MASC.	NEUT.	FEM.		MASC.	NEUT.	FEM.
N. V.	त्रयः	त्रीणि	तिस्रः		चत्वारः	चत्वारि	चतस्रः
	tráyaḥ	trīṇi	tisráḥ		katvāśraḥ	katvāśri	kátasraḥ
A.	त्रीन्	त्रीणि	तिस्रः		चतुरः	चत्वारि	चतस्रः
	trīn	trīṇi	tisráḥ		katúraḥ	katvāśri	kátasraḥ
I.	त्रिभिः	तिसृभिः			चतुर्भिः	चतसृभिः	
	tribhīḥ	tisrībhiḥ			katúrbbhiḥ	katasrībhiḥ	
D. Ab.	त्रिभ्यः	तिसृभ्यः			चतुर्भ्यः	चतसृभ्यः	
	tribhyaḥ	tisrībhyaḥ			katúrbbhyaḥ	katasrībhyaḥ	
G.	त्रयाणाम्	तिसृणाम्			चतुराणाम्	चतसृणाम्	
	trayāṇām	tisrīṇām			katuraām	katasrīṇām	
L.	त्रिषु	तिसृषु			चतुर्षु	चतसृषु	
	trishú	tisrīshu			katúrshu	katasrīshu	

118 (257). चत् shásh: N. A. V. चत् shát, I. चद्भिः shadbhīḥ, D. Ab. चद्भ्यः shadbhyaḥ, G. चत्ताम् shatnām, L. चत्सु shatsú.

The numerals in अन् an are all declined like पञ्चन pāñkan :—

N. A. V. पञ्च pāñka, I. पञ्चभिः pāñkábhiḥ, D. Ab. पञ्चभ्यः pāñká-bhyaḥ, G. पञ्चानाम् pāñkānām, L. पञ्चसु pāñkásu.

अष्टन् *ash'tán*, however, has the following alternative forms:—

N. A. V. अष्टौ *ash'táú*, I. अष्टाभिः *ash'tābhiḥ*, D. Ab. अष्टाभ्यः *ash'tābhyāḥ*, L. अष्टासु *ash'tāsú*.

Note (258). a. The numerals 3 to 19 are used as plurals agreeing with their substantives in number and case (3 and 4 in gender also).

b. The numerals 20 to 99 are sing. fem.; शत *satá* and सहस्र *sahásra*, sing. neut. (sometimes masc.), are used with nouns in the same case (in apposition) or in the G. plur.

119 (259).

Ordinals.

1st प्रथमः, °मा, °मम्, *prathamáh, -ā, -ám*.

2nd द्वितीयः, °या, °यम्, *dvitīyah, -ā, -am*.

3rd तृतीयः, °या, °यम्, *tritīyah, -ā, -am*.

4th चतुर्थः, °र्थी, °र्थम्, *katurtháh, -ī, -ám*.

तुरीयः, °या, °यम्, *turīyah, -ā, -am*.

तुर्यः, °र्थी, °र्थम्, *túryah, -ā, -am*.

5th पञ्चमः, °मी, °मम्, *pañkamáh, -ī, -ám*.

6th षष्ठः, °ष्ठी, °ष्ठम्, *shashṭháh, -ī, -ám*.

7th सप्तमः *saptamáh*.

8th अष्टमः *ashṭamáh*.

9th नवमः *navamáh*.

10th दशमः *dasamáh*.

11th एकादशः *ekâdasáh*.

19th नवदशः *navadasáh*.

अनविंशः *ânnavimsáh*.

अनविंशतितमः *ânnavimsatitamáh*.

20th विंशः *vimsáh*.

विंशतितमः *vimsatitamáh*.

30th त्रिंशः *trimsáh*.

त्रिंशत्तमः *trimsattamáh*.

40th चत्वारिंशः *katvârimsáh*.

चत्वारिंशत्तमः *katvârim-sattamáh*.

50th पञ्चाशः *pañkâsáh*.

पञ्चाशत्तमः *pañkâsattamáh*.

60th षष्टितमः *shashṭitamáh*.

61st एकषष्टितमः *ekashashṭitamáh*.

एकषष्ठः *ekashashṭháh*.

70th सप्ततितमः *saptatitamáh.*

71st एकसप्ततितमः *ekasaptati-*
tamáh.

एकसप्ततः *ekasaptatáh.*

80th अशीतितमः *asítitamáh.*

81st एकाशीतितमः *ekásítitamáh.*

एकाशीतः *ekásítáh.*

90th नवतितमः *navatitamáh.*

91st एकनवतितमः *ekana-*
vati-
tamáh.

एकनवतः *ekanaavatáh.*

100th शततमः *satatamáh.*

Note—The feminine from 5 onwards is always formed with ई i.

Numerical Adverbs and other Derivatives.

120 (260). सकृत् *sakrít*, once.

द्विः *dvíh*, twice.

त्रिः *tríh*, thrice.

चतुः *katúh*, four times.

पञ्चकृत्वः *pañcakrítváh*, five times.

षट्कृत्वः *shashkrítváh*, six times, etc.

एकधा *ekadhá*, in one way.

द्विधा *dvidhā* or द्वेधा *dvedhā*, in two ways.

त्रिधा *tridhā* or त्रेधा *tredhā*, in three ways.

चतुर्धा *katurdhā*, in four ways.

पञ्चधा *pañkadhā*, in five ways.

षोढा *shodhā*, in six ways, etc.

एकशः *ekasáh*, one-fold.

द्विशः *dvísáh*, two-fold.

त्रिशः *trisáh*, three-fold, etc.

द्वयम् *dvayám* or द्वितयम् *dvítayam*, a pair.

त्रयम् *trayám* or त्रितयम् *trítayam* or त्रयी *trayí*, a triad.

चतुष्टयम् *kátushtayam*, a tetrad.

पञ्चतयम् *pañkatayam*, a pentad, etc.

PRONOUNS AND PRONOMINAL ADJECTIVES.**121 (261). Personal Pronouns.**

Base (in composition) मद् mād Base (in composition) त्वद् tvád
and अस्मद् asmād. and युष्मद् yushmād.

SINGULAR.

N. अहम् ahám, I.	त्वम् tvám, thou
A. माम् mām, me	त्वाम् tvām, thee
I. मया máyā, by me	त्वया tváyā, by thee
D. ममम् máhyam (mihi), to me	तुभ्यम् túbhyam (tibi), to thee
Ab. मत् māt, from me	त्वत् tvát, from thee
G. मम máma, of me	तव táva, of thee
L. मयि máyi, in me	त्वयि tváyī, in thee

DUAL.

N. A. आवाम् ávām	युवाम् yuvām
I. D. Ab. आवाभ्याम् ávābhyām	युवाभ्याम् yuvābhyām
G. L. आवयोः áváyoh	युवयोः yuváyoh

PLURAL.

N. वयम् vayám, we	यूयम् yúyám, you
A. अस्मान् asmān, us	युष्मान् yushmān, you
I. अस्माभिः asmābhiḥ, by us	युष्माभिः yushmābhiḥ, by you
D. अस्मभ्यम् asmābhyam, to us	युष्मभ्यम् yushmābhyam, to you
Ab. अस्मत् asmāt, from us	युष्मत् yushmāt, from you
G. अस्माकम् asmākam ¹ , of us	युष्माकम् yushmākam ¹ , of you
L. अस्मासु asmāsu, in us	युष्मासु yushmāsu, in you

¹ This is properly not a genitive at all, but a neuter sing. of an adjective stem formed with the suffix -ka.

The following enclitic forms are also used : Sg. A. मा mâ, त्वा tvā; D. G. मे me, ते te. Du. A. D. G. नौ nau, वाम् vām. Pl. A. D. G. नः nah, वः vah.

Demonstrative Pronouns.

122 (262). Base (in composition) तद् tād, that (also=he, she, it).

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. सः sáh (ó) ¹	सा sǎ (ǝ)	ते té	ताः táh
A. तम् tám	ताम् táam	तान् táan	ताः táh
I. तेन téna	तया táyā	तैः taih	ताभिः tábhih
D. तस्मै tásmāi	तस्यै tásyai	तेभ्यः tébhyaḥ	ताभ्यः tábhyaḥ
Ab. तस्मात् tásmāt	तस्याः tásyāḥ		
G. तस्य tásya	तेषाम् téshām	तासाम् táśām	
L. तस्मिन् tásmīn	तस्याम् tásyām	तेषु téshu	तासु tásu

Dual, m. f., N. A. V. तौ tau, ते té; I. D. Ab. ताभ्याम् tábhyām; G. L. तयोः táyoh.

Neuter, N. A. sg. तत् tát (Gk. τό, Lat. is-tud, Engl. **that**), du. ते té, pl. तानि táni. The other cases are the same as in the masc.

123 (269). Base (in composition) इदम् idám, this (indefinitely).

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. अयम् ayám	इयम् iyám	इमे ime	इमाः imāḥ
A. इमम् imám	इमाम् imām	इमान् imān	इमाः imāḥ
I. अनेन anéna	अनया anáyā	एभिः ebhíḥ	आभिः ābhíḥ
D. अस्मै asmaí	अस्यै asyai	एभ्यः ebhyaḥ	आभ्यः ābhyaḥ
Ab. अस्मात् asmāt	अस्याः asyāḥ		
G. अस्य asyá		एषाम् eśhām	आसाम् āśām
L. अस्मिन् asmín	अस्याम् asyām	एषु eśhú	आसु āsú

¹ Cp. 54.

Dual, m. f., N. A. V. इमौ imaú, इमे imé; I. D. Ab. अभ्याम् ábhyām;
G. L. अनयोः anáyoh.

Neuter, N. A. sg. इदम् idám, du. इमे imé, pl. इमानि imāni.

124 (271). Base (in composition) अदस् adás, that.

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. असौ asaú	असौ asaú.	अमी amī	अमूः amúh
A. अमुम् amúm	अमूम् amúim	अमून् amūn	अमूः amúh
I. अमुना amúnā	अमुया amuyā	अमीभिः amībhih	अमूभिः amūbhih
D. अमुष्मै amúshmai	अमुष्मै amúshyai	अमीभ्यः amībhyah	अमूभ्यः amūbhyah
Ab. अमुष्मात् amúshmât	अमुष्याः amúshyâh		
G. अमुष्य amúshya		अमीषाम् amīshām	अमूषाम् amūshām
L. अमुष्मिन् amúshmin	अमुष्याम् amúshyām	अमीषु amīshu	अमूषु amūshu

Dual, m. f. n., N. A. V. अमू amú; I. D. Ab. अमूभ्याम् amūbhyām,
अमूयोः amúyoh.

Neuter, N. A. sg. अदः adáh, pl. अमूनि amūni.

125. Like तद् tád are inflected :

A. 1 (263). The demonstrative pronouns : तद् tyád, he, she, it;
sg. N. स्यः syáh, स्या syā, तत् tyát; A. त्वम् tyám, त्वाम् tyām,
तत् tyát, etc.

2 (268). एतद् etád, this (very near); sg. N. एषः eshá¹, एषा eshá,
एतत् etát; A. एतम् etám, एताम् etām, एतत् etát, etc.

3 (270). एनद् enad (enclitic), he, she, it, is defective, only occurring in the A. sg. du. and pl., I. sg., and G. L. du. It is substituted for एतद् etád and इदम् idám when these refer to an एतद् etád or इदम् idám in a preceding sentence.

B (273). The **interrogative** pronoun किम् kím, who? sg. N. कः káh, का ká, किम् kím; A. कम् kám, काम् kām, किम् kím.

¹ Cp. 54.

C (272). The **relative** यद् yád, who, which : sg. N. यः yáḥ, या यá, यत् yát; A. यम् yám, याम् yām, यत् yát.

Reflexive Pronouns.

126. 1 (265). स्वयम् svayám, self, is indeclinable (= 'of one's self') : स्वयं वृत्तवान् svayám vṛtávân, I chose it myself, thou chocest it thyself, he chose it himself; स्वयं वृत्तवती svayám vṛtátatī, she chose it herself.

2 (266). आत्मन् ātmán, self, is declined like ब्रह्मन् brahmán (102) : आत्मानमात्मना पश्य ātmánam ātmánā pásya, see thyself by thyself, gnosce te ipsum. It is used in the singular masc. even when referring to nouns in another gender or number.

3 (267). स्वः sváh, स्वा svā, स्वम् svám is a reflexive adjective, corresponding to Latin suus, sua, suum : स्वं पुत्रं दृष्ट्वा svám putráṁ drishtvā, having seen his own son. (On the decl. of स्व sva, see 130, c.) निजं nigá is used in the same sense : निजं धैर्यमदर्शयत् nigám dhairyam ádarsayat, he showed his (own) courage.

Compound Pronouns.

127 (275). By adding दृश् dris, दृश drisa, or दृक्ष dríksha to certain pronominal bases, the following compound pronouns have been formed :—

तादृश् tâdrís, तादृश tâdrísa, तादृक्ष tâdríksha, such like.

एतादृश् etâdrís, एतादृश etâdrísa, एतादृक्ष etâdríksha, this like.

यादृश् yâdrís, यादृश yâdrísa, यादृक्ष yâdríksha, what like.

ईदृश् îdrís, ईदृश îdrísa, ईदृक्ष îdríksha, this like.

कीदृश् kídrís, कीदृश kídrísa, कीदृक्ष kídríksha, what like?

Similarly formed are मादृश् mâdrísa, त्वादृश् tvâdrísa, like me, like thee, etc. The feminine is formed with ईः तादृक् tâdrík, m. n.; तादृशी tâdrísī, f.

128 (276). By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compounds, implying quantity, have been formed :—

तावत् <i>tāvat</i> , so much	} declined like nouns in वत् <i>vat</i> (98).
एतावत् <i>etāvat</i> , so much	
यावत् <i>yāvat</i> , as much	
इयत् <i>iyat</i> , so much	} इयान् <i>iyān</i> , इयती <i>iyatī</i> , इयत् <i>iyat</i> (98).
कियत् <i>kíyat</i> , how much	

Note—कति *káti*, how many? तति *táti*, so many, and यति *yáti*, as many, are uninflected in the N. A., but in the other cases are declined like शुचि *súki* (109).

129 (277). The interrogative किम् *kím*, by adding चित् *kit*, चन *kaná*, or अपि *ápi*, is changed to an indefinite pronoun.

कश्चित् *káskit*, काश्चित् *kákit*, किञ्चित् *kímkit*, some one; also कश्चित् *kákkit*, anything.

कश्चन *káskaná*, काचन *kákaná*, किञ्चन *kímkaná*, some one.

कोऽपि *kó=pi*, कापि *kápi*, किमपि *kímapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, when? कदाचित् *kadākit*, कदाचन *kadākaná*, once; क्व *kvá*, where? न क्वापि *ná kvápi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yáh káh*, whosoever; यस्य कस्य *yásya kásya*, of whomsoever. Likewise यः कश्चित् *yáh káskit*, whosoever, or यः कश्च *yáh káska*, or यः कश्चन *yáh káskaná*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद्यद्, *yó yah, yá yá, yádyad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yáttad*, whatsoever.

Pronominal Adjectives.

130 (278). These are adjectives which follow the pronominal declension (तद् *tád*, 122) altogether or in part, but only if they are used in the senses given below.

a. अन्य *anyá*, other ; अन्यतर *anyatará*, either ; इतर *ítara*, other ; एकतम *ekatamá*, one (of many) ; त्व *tvá*, other ; and words formed with तर *tara* and तम *tama* from the pronominal stems क *ka*, त *ta*, य *ya* (कतर *katará*, which of two ? कतम *katamá*, which of many ? etc.), follow the pronominal declension throughout, taking ह् *d* in N. A.V. sg. neut. ; e. g. अन्यः *anyáh*, अन्या *anyá*, अन्यत् *anyát*.

b. The following differ only in taking म् *m* instead of ह् *d* in N. A.V. sg. neut. : उभय *ubháya*, both ; एक *éka* (117), one ; एकतर *ekatará*, either ; विश्व *vísva*, सम *sama* (enclitic), सिम *simá*, सर्व *sárva*, all ; नेम *néma*, half.

Ex: सर्व *sárva* : sg. N. सर्वः *sárvaḥ*, सर्वा *sárvā*, सर्वम् *sárvam* ; D. सर्वस्मै *sárvasmai* ; Ab. सर्वस्मात् *sárvasmât* ; G. सर्वस्य *sárvasya* ; L. सर्वस्मिन् *sárvasmin* : pl. N. सर्वे *sárve*, सर्वाः *sárvāḥ*, सर्वाणि *sárvāni*.

Note—उभय *ubháya* has no dual, and नेम *néma* has optionally नेमाः *némāḥ* in the N. pl. masc.

c. The following optionally take the terminations of the nominal declension in the Ab. and L. sg. m. n., and in the N. pl. m. : अधर *ádharma*, inferior, west ; अंतर *ántara*, outer (except अंतरा पूः *ántarā pūḥ*, suburb) or lower (scil. garment) ; अपर *ápara*, other or inferior ; अपर *ávāra*, posterior, west ; उत्तर *úttara*, subsequent, north ; दक्षिण *dákshina*, right, south ; पर *pára*, subsequent ; पूर्वे *púrva*, prior, east ; स्व *svá*, own.

Ex. पूर्वे *púrva* : sg. Ab. पूर्वस्मात् *púrvasmât* or पूर्वात् *púrvât* ; L. पूर्वस्मिन् *púrvasmin* or पूर्वे *púrve* : pl. N. पूर्वे *púrve* or पूर्वाः *púrvāḥ*.

d (283). अर्ध *ardhá*, half ; अल्प *álpa*, little ; कतिपय *katipayá*, some ; कर्म *karamá*, last ; प्रथम *prathamá*, first ; द्वय *dvayá*, two-

fold (and similar words in य ya: त्रय trayá); द्वितय dvitaya, two-fold (and similar words in तय taya: त्रितय tritaya), may follow the pronominal declension in the N. pl., and द्वितीय dvitīya and तृतीय tritīya in the whole singular.

Ex. कर्मा: karamāh or कर्मे karamé: D. द्वितीयाय dvitīyāya or द्वितीयस्मै dvitīyasmai; Ab. द्वितीयात् dvitīyāt or द्वितीयस्मात् dvitīyasmāt; G. द्वितीयस्य dvitīyasya; L. द्वितीये dvitīye or द्वितीयस्मिन् dvitīyasmin: N. pl. द्वितीयाः dvitīyāḥ.

Note—At the end of possessive compounds (218) these pronominal adjectives are treated like ordinary words.

CHAPTER IV.

CONJUGATION.

131 (286). Sanskrit verbs are inflected with either active or middle terminations.

The **active** voice is called **Parasmai-pada**, i. e. transitive (lit. 'word for another,' from परस्मै párasmai, D. sg. of पर pára, another, i. e. a verb the action of which refers to another).

The **middle** voice is called **Ātmane-pada**, i. e. intransitive (from आत्मने ātmāne, D. sg. of आत्मन् ātmán, self, i. e. a verb the action of which refers to the agent).

The **passive** takes the terminations of the Ātmanepada, prefixing य ya to them in the four special or modified forms. In the other forms the passive, with two exceptions (178, 180), coincides with the Ātmanepada.

132. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

133 (290). There are in Sanskrit forms for nine moods and

tenses: 1. Present (indicative); 2. Imperfect (indicative); 3. Imperative; 4. Optative (potential); 5. Perfect (reduplicated and periphrastic); 6. Aorist (first and second); 7. Future (simple and periphrastic); 8. Conditional; 9. Benedictive or Precative (a kind of aorist optative).

The above forms contain two principal groups, the present group (present, imperfect, imperative, optative) and the sibilant group (simple future, conditional, first aorist, benedictive). Of the remaining forms, two are reduplicated (perfect and second aorist, 3: see 164), two are periphrastic (perfect and future), and one a root-preterite (second aorist, 1 and 2: see 161 and 163).

Besides these forms, there is *one* infinitive (191), unconnected with any tense-stem; and participles connected with three tenses, present, simple future, and perfect, active, middle, and passive.

There is neither a pluperfect nor a subjunctive in classical Sanskrit, nor is there an optative or imperative of any tense except the present. There are therefore far fewer verbal forms in non-Vedic Sanskrit than in Greek.

Special and General Forms.

134 (294). The four first of the above-mentioned forms, which may be called the Special or Modified Forms, belong to the present stem (cp. Gk. *τύπτ-ω*, *ἔ-τυπτ-ον*, *τύπτ-οιμι*, *τύπτ-ε* with aor. *ἔ-τυπ-ον*). This present stem is formed from the root in ten different ways. Hence Sanskrit grammarians have divided all verbs into ten classes, a division which may conveniently be retained. In the other five forms, which may be called General or Unmodified Forms, the terminations are added immediately (or after inserting a sibilant) to the root. In the tenth class, however (nearly all the verbs of which are secondary), the present stem is used in most of the general forms, as in the other secondary verbs (causatives, desideratives, intensives, and denominatives, which will be treated in 192-206).

The Ten Classes.

135 (295). The ten classes are divided into **two conjugations**. In the first, comprising the 1st, 4th, 6th, and 10th classes, the present stem ends in **अ a**, and remains unchanged throughout.

In the second conjugation, which comprises all the remaining classes, the terminations are added directly to the root or to the suffixes **उ u**, **नु nu**, or **नी nī** in the **present stem**, which is **changeable**, being **either strong or weak**.

Formation of the Present Stem.

136 (296). A. First Conjugation.

1. The first or Bhû class adds **अ a** to the last letter of the root, which takes Guna of a final vowel (short or long) and of a short medial vowel followed by *one* consonant.

भू bhû, to be: present stem **भव bháv-a**; **बुध् budh**, to know: **बोध bódh-a**.

2. The sixth or Tud class adds an accented **अ a** to the root, which (not having the accent) does not take Guna. Before the **अ a**, final **इ i** and **ई ī** are changed to **इय् iy**, **उ u** and **ऊ ū** to **उव् uv**, **चृ ri** to **रिम् riy**, and **चृ ri** to **इर ir**.

तुद् tud, to strike: present stem **तुद tud-á**. **रि ri**, to go: **रिय riy-á**. **नू nû**, to praise: **नुव nuv-á**. **मृ mri**, to die: **म्रिय mriy-á**. **कृ kri**, to scatter: **किर kir-á**.

3. The fourth or Div class adds **य ya** to the last letter of the root (this **य ya** having been accented originally, some roots of this class are shortened: **व्यध् vyadh**, **विध्य vídh-ya**).

नह् nah, to bind: **नहनाह náh-ya**. **दिब् div**, to play: **दीव्य dīv-ya** (65).

4. The tenth or Kur class adds **अय áya** to the last letter of the root.

A final vowel takes **Vriddhi**; a short medial vowel followed by *one* consonant takes Guna.

अ a and **चृ ri** followed by one consonant become **आ á** and **इर**

ir respectively: **मी** mī, to walk: **मायय** mây-āya. **चुर** kur, to steal: **चोरय** kor-āya. **दल्** dal, to cut: **दालय** dāl-āya. **कृत्** kr̥t, to praise: **कीर्तय** kirt-āya.

137 (321). **B. Second Conjugation.**

The **strong forms** are:—

- (1) The singular present and imperfect active.
- (2) All first persons imperative **active and middle**.
- (3) Third singular imperative active.

The strong forms have Guna of the radical vowel or the affix (the terminations being unaccented or weak). **नी** nī, however, is represented by **ना** nā (9th class), and **न्** n by **न** na (7th class).

Note 1. The vowel of the root or affix is shortened in the weak forms owing to the terminations being accented (or strong).

Note 2. Among the general forms (134) the reduplicated perfect alone has a changeable base, the singular active being strong (see 151).

138 (299). 1. The **second** or Ad class adds the terminations directly to the root, which in the strong forms takes Guna if possible (136, 1).

Note—This and the seventh are the most difficult classes, because so many rules of internal Sandhi have to be observed, the various initials of the terminations coming into direct contact with the final of the root.

अद् ad, to eat: **अद्मि** ád-mi, **अत्सि** át-si, **अत्ति** át-ti. **इ** i, to go: **एमि** émi, **एषि** éshi, **एति** éti. **लिह्** lih, to lick: **लेषि** léh-mi, **लेषि** lék-shi, **लेदि** lé-dhi (79).

2. The **third** or Hu class adds the terminations directly to the reduplicated root, which in the strong forms takes Guna if possible.

हु hu, to sacrifice: **जुहोमि** gu-hó-mi, I sacrifice; **जुहुमः** gu-hu-máh, we sacrifice.

Note—The intensive verbs conjugated in the Parasmaipada (201) follow this class.

3. The **seventh** or Rudh class adds the terminations directly to the final consonant, before which न् n is inserted in the weak, and न na in the strong forms.

युज् *yug*, to join : युञ्जः *yuñg-máh*, we join ; युनजि *yu-ná-g-mi*, I join.

4. The **fifth** or Su class adds नु *nu*, which takes Guṇa in the strong forms, to the root.

सु *su*, to squeeze out : सुनुमः *su-nu-máh*, 1st pl. pres. ; सुनोमि *su-nó-mi*, 1st sg. pres.

5. The **eighth** or Tan class adds उ *u*, which in the strong forms becomes ओ *o*, to the root.

तन् *tan*, to stretch : तनुमः *tan-u-máh*, 1st pl. pres. ; तनोमि *tan-ó-mi*, 1st sg. pres.

Note—All verbs belonging to this class end in न् n, except कृ *kri* : करोमि *kar-ó-mi*, I do.

6. The **ninth** or Krī class adds to the root the syllable नी *nī*, which becomes ना *nā* in the strong forms and is shortened to न् n before vowels in the weak forms.

क्री *krī*, to buy : क्रीयामि *krī-nī-máh*, 1st pl. ; क्रीयामि *krī-nā-mi*, 1st sing. ; क्रीयन्ति *krīn-ānti*, 3rd pl.

The Augment.

139 (301). The imperfect, the aorist, and the conditional take अ *a* (which is accented) as their augment. **This अ *a* forms Vriddhi with an initial vowel.**

बुध् *budh* : pres. बोधामि *bódhāmi* ; impf. अबोधम् *ábodham*.
उद् *und* : उनजि *unátti*, he wets ; impf. औनत् *áúnat*.
चृ *ri* : चृच्छति *rīkkhati*, he goes ; impf. आर्च्छत् *árkhat*.

The augment of the impf. and aor. (which are then used imperatively) is dropped after the prohibitive particle मा *mā* (मृ) : मा भवान् कार्षीत् *mā bhávān kārshīt*, Let not your Honour do this ! or मा स्म करोत् *mā sma karot*, May he not do it !

Reduplication.

140 (302). Five verbal forms take reduplication in Sanskrit, viz. the present stem of the third conjugational class, the perfect, the reduplicated aorist, the desiderative, and the intensive. Each of these five has certain peculiarities, which must be treated separately under the special rules of reduplication (141, 146, 166, 198, 204). Common to all are the following.

General Rules of Reduplication.

1 (303). The first syllable of a root (i. e. that portion of it which ends with a vowel) is reduplicated; e. g. बुध् budh=बुबुध् bu-budh.

2 (304). Aspirated letters are represented by their corresponding unaspirated letters; e. g. भिद् bhid, to cut, = बिभिद् bibhid; धू dhû, to shake, = दुधू dudhû.

3 (305). Gutturals are represented by the corresponding palatals, ह h by ज् g; e. g. कुद् kut, to sever, = चुकुद् kukut; खन् khan, to dig, = चखन् kakhan; गम् gam, to go, = जगम् gagam; हस् has, to laugh, = जहस् gahas.

4 (306). If the root begins with more than one consonant, the first only is reduplicated; e. g. कुश krus, to shout, = चुकुश kukrus; क्षिप् kship, to throw, = बिक्षिप् kikship.

5 (307). If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e. g. स्तु stu, to praise, = तुष्टु tushţu; स्था sthâ, to stand, = तस्था tasthâ; स्युत् skyut, to drop, = चुस्युत् kuskyut; स्कन्द skand, to approach, = चस्कन्द taskand. But स्मृ smri, to pine, = सस्मृ sasmri (m is soft).

6 (308). If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable; e. g. गाह् gâh, to enter, = जगाह् gagâh; क्री kṛi, to buy, = बिक्री kikri; सूद् sûd, to strike, = सुषूद् sushûd.

7 (309). If the radical (not final) vowel is ए e or ऐ ai, it becomes

इ i; if it is ओ o or औ au, it becomes उ u: e. g. सेव् sev, to worship, = सिषेव् sishev; दौक् dhauk, to approach, = दुदौक् dudhauk.

8 (310). Roots with final ए e, ऐ ai, ओ o are treated like roots ending in आ â, taking अ a in the reduplicative syllable; e. g. धे dhe, to feed, = दधौ dadhau; गै gai, to sing, = जगौ gagau; शो so, to sharpen, = शशौ sasau.

Special Rule of Reduplication for the Third Class.

141 (316). च्च ri and च्च ri are represented in reduplication by इ i; e. g. भृ bhri, to bear, = बिभर्ति bibhárti; पू pri, to fill, = पिपति píparti.

Terminations.

142 (321). The following table gives the terminations, which are on the whole the same for all verbs, of the four modified forms. The chief difference is in the optative, which is characterised by ए e in the first, and या yâ and ई i in the second conjugation. It will prevent confusion to remember that the present has the primary (mi, si, ti, etc.), while the impf., opt., and impv. (the latter with some variations) have the secondary terminations (m, s, t, etc.)

Of the five general forms (133) the Future and, for the most part (especially in the middle), the Perfect take the primary, while the Conditional, the Aorist, and the Benedictive take the secondary, terminations.

In order to understand the difference between the two conjugations, it is worth noting that, as in the a-declension, so in the a-conjugation, the accent never falls on the terminations, but always on the same syllable of the base (on the root in the first and fourth, on the affix in the sixth and tenth classes), which therefore remains unchanged. On the other hand, as in the declension of changeable bases, so in the second conjugation, the strong base has the accent, and is shortened in the weak forms by the shifting of the accent to the terminations. **In the second**

conjugation, therefore, the terminations are accented except in the strong forms (137) and in the imperfect (the augment always being accented).

Present.	Imperfect.	PARASMAIPADA.		Imperative.
		Optative.		
		1st conj.	2nd conj.	
1. मि mi ¹	अम् am ²	इयम् eyam ³	याम् yām	आनि âni
2. सि si	स् s	इस् es	यास् yâs	— (1) हि hi ⁴ (2)
3. ति ti	त् t	इत् et	यात् yât	तु tu
1. वः vaḥ	व va	इव eva	याव yāva	आव āva
2. थः thaḥ	तम् tam	इतम् etam	यातम् yâtam	तम् tam
3. तः taḥ	ताम् tām	इताम् etām	याताम् yâtām	ताम् tām
1. मः maḥ	म ma	इम ema	याम yāma	आम āma
2. थ tha	त ta	इत eta	यात yâta	त ta
3. अन्ति anti ⁵	अन् an ⁶	इयुस् eyus	युस् yus	अन्तु antu ⁵

ÂTMANEPAIDA.				
Present.	Imperfect.	Optative.		Imperative.
1. ए e	इ e (1) इ i (2)	इय eya	ई iya	ऐ ai
2. से se	थास् thâs	इथास् ethâs	ईथास् îthâs	स्व sva
3. ते te	त ta	इत eta	ईत ita	ताम् tām
1. वहे vahe	वहि vahi	इवहि evahi	ईवहि îvahi	आवहै āvahai
2. एथे ethe (1)	इथाम् ethâm (1)	इथायाम्	ईयायाम्	इथाम् ethâm (1)
आथे âthe (2)	आथाम् âthâm (2)	इयाथाम्	ईयाथाम्	आथाम् âthâm (2)
3. एते ete (1)	इताम् etâm (1)	इयाताम्	ईयाताम्	इताम् etâm (1)
आते âte (2)	आताम् âtâm (2)	इयातम्	ईयातम्	आताम् âtâm (2)
1. महे mahe	महि mahi	इमहि emahi	ईमहि îmahi	आमहै āmahai
2. ध्वे dhve	ध्वम् dhvam	इध्वम् edhvam	ईध्वम् idhvam	ध्वम् dhvam
3. अन्ते ante (1)	अन्त anta (1)	इरन् eran	ईरन् îran	अन्ताम् antâm (1)
अते ate (2)	अत ata (2)			अताम् atâm (2)

Note 1—The final अ a of the first conjugation is lengthened before म् m or व् v; e. g. भवामि bhávâ-mi, भवावः bhávâ-vaḥ.

Note 2—Terminations beginning with vowels should be added in the first conjugation after dropping the final अ a. Thus भव bháva + एत् et = भवेत् bháv-et.

Note 3—The terminations of the first conjugation given in the above table as beginning with ए e really contain the final अ a of the base + इ i; but on practical grounds it is preferable to assume that they begin with ए e.

Note 4—Verbs of the first conjugation take no termination in the 2nd sg. impv. Par. Those of the second generally take हि hi, which becomes धि dhi (= Gk. -θι) after a consonant (in 2, 3, 7). Verbs of the fifth and eighth drop हि hi, unless the उ u is preceded by a conjunct consonant: चिनु ki-nú, but आमुहि âp-nu-hi. Verbs of the ninth class, if ending in a consonant, take आन âna instead of हि hi: मथ् math, मथान math-âna; but क्री kṛi, क्रीणीहि kṛi-ni-hi.

Note 5—Verbs of the third class, and reduplicated bases (cp. 145, cl. II, 5; also 203), take अति ati and अतु atu in the 3rd pl. pres. and impv. Par. In the **Âtm.** of the whole **second conjugation** the न् n of the **3rd pl. pres., impf., and impv. is rejected.**

Note 6—Verbs of the third class, reduplicated bases, and विद् vid (cl. II), to know, in the 3rd pl. impf. Par., instead of अन् an, take उः uḥ, before which a final vowel requires Guna. उः uḥ may also be added to द्विष् dvish and to roots in आ â: अद्विषन् âdvish-an or अद्विषुः âdvish-uḥ; या yâ (cl. II), to go, अयान् âyân or अयुः ây-uḥ.

Paradigms.

143 (322). As the four classes of the first conjugation are inflected exactly alike, one paradigm will suffice for them. The same applies to the fifth and eighth classes. In the second class, द्विष् dvish has been used, instead of अद् ad, for the paradigm, because it illustrates better than अद् ad both the rules of internal Sandhi and the difference between strong and weak forms.

FIRST CONJUGATION.

First Class : √भू bhū, to be; Present stem भव bháv-a.

PARASMAIPADA.			Present.			ĀTMA NEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. भवामि bhávā-mi	भवथः bhávā-thaḥ	भवामः bhávā-maḥ	भवे bháv-e	भवावहे bhávā-vahe	भवावहे bhávā-mahe	भवामिहि ábhavā-mahi	भवावहे ábhavā-vahe	भवावहे ábhavā-mahe
2. भवसि bháva-si	भवथः bháva-thaḥ	भवत bháva-ta	भवसे bháva-se	भवसे bháva-se	भवसे bháva-dhve	भवध्वे ábhava-dhvam	भवसे ábhava-dhve	भवध्वे ábhava-dhvam
3. भवति bháva-ti	भवतः bháva-taḥ	भवन्ति bháv-anti	भवते bháva-te	भवते bháva-te	भवन्ते bháv-ante	भवन्तिहि ábhavā-mahi	भवन्ते ábhavā-vahe	भवन्ते ábhavā-mahe
Imperfect.								
1. अभवम् ábhav-am	अभवथ ábhavā-thaḥ	अभवाम ábhavā-ma	अभवे ábhav-e	अभवावहे ábhavā-vahe	अभवावहे ábhavā-mahe	अभवामिहि ábhavā-mahi	अभवावहे ábhavā-vahe	अभवावहे ábhavā-mahe
2. अभवः ábhava-ḥ	अभवथम् ábhava-tham	अभवत ábhava-ta	अभवथाः ábhava-thāḥ	अभवथाः ábhava-thāḥ	अभवथाः ábhava-dhve	अभवध्वम् ábhava-dhvam	अभवथाः ábhava-dhve	अभवध्वम् ábhava-dhvam
3. अभवत् ábhava-t	अभवताम् ábhava-tām	अभवन् ábhav-an	अभवत ábhava-ta	अभवत ábhava-ta	अभवन्ते ábhav-ante	अभवन्तिहि ábhavā-mahi	अभवन्ते ábhavā-vahe	अभवन्ते ábhavā-mahe

Imperative.

1. भवानि bhāv-āni	भवाव bhāv-āva	भवाम bhāv-āma	भवै bhāv-ai	भवावहै bhāv-āvahai	भवामहै bhāv-āmahai
2. भव bhāva	भवताम् bhāva-tām	भवत bhāva-ta	भवस्व bhāva-sva	भवेयाम् bhāv-ethām	भवेध्वम् bhāva-dhvam
3. भवतु bhāva-tu	भवताम् bhāva-tām	भवंतु bhāv-antu	भवताम् bhāva-tām	भवेताम् bhāv-etām	भवन्ताम् bhāv-antām

Optative.

1. भवेयम् bhāv-eyam	भवेव bhāv-eva	भवेम bhāv-ema	भवेय bhāv-eya	भवेवहि bhāv-evahi	भवेमहि bhāv-emahi
2. भवेः bhāv-eḥ	भवेताम् bhāv-etām	भवेत bhāv-eta	भवेथाः bhāv-ethāḥ	भवेयायाम् bhāv-eyāthām	भवेध्वम् bhāv-edhvam
3. भवेत् bhāv-et	भवेताम् bhāv-etām	भवेयुः bhāv-eyuḥ	भवेत bhāv-eta	भवेयाताम् bhāv-eyātām	भवेरन् bhāv-eran

SECOND CONJUGATION.

Second Class: √द्विष् dvish, to hate; Present stem द्विष् dvish, द्वेष् dvésh.

PARASMAIPADA.			ÂTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
Present.					
1. द्वेष्मि dvésh-mi	द्विष्यः dvish-vák	द्विष्यः dvish-mák	द्विषे dvish-é	द्विष्यहे dvish-váhe	द्विषहे dvish-máhe
2. द्वेष्थि dvésh- <i>sh</i> i	द्विष्यः dvish-thák	द्विष्य dvish-thák	द्विषे dvish-shé	द्विषाये dvish-ákhe	द्विषेदु dvish-dhvé
3. द्वेष्टि dvésh-ti	द्विष्यः dvish-ták	द्विषन्ति dvish-ánti	द्विषे dvish-té	द्विषाते dvish-ákhe	द्विषते dvish-áte
Imperfect.					
1. सद्द्वेषम् ádvesh-am	सद्द्विष्य ádvisv-va	सद्द्विष्य ádvisv-ma	सद्द्विषि ádvisv-i	सद्द्विष्यहि ádvisv-vahi	सद्द्विष्यहि ádvisv-mahi
2. सद्द्वेष्ट ádvet	सद्द्विष्यम् ádvisv-tam	सद्द्विष्ट ádvisv-ta	सद्द्विष्टाः ádvisv-thák	सद्द्विषायाम् ádvisv-ákham	सद्द्विष्टुम् ádvid-dhavam
3. सद्द्वेष्ट ádvet	सद्द्विष्टाम् ádvisv-tām	सद्द्विषन् ádvisv-an	सद्द्विष्ट ádvisv-ta	सद्द्विषाताम् ádvisv-átām	सद्द्विषता ádvisv-ata

Imperative.

1.	द्वेषाणि dvésh-āni	द्वेषाव dvésh-āva	द्वेषाम dvésh-āma	द्वेषे dvésh-ai	द्वेषावहे dvésh-āvahai	द्वेषामहे dvésh-āmahai
2.	द्विददितु dvid-dhī	द्विष्टम् dvish-tām	द्विष्ट dvish-tá	द्विष्ट dvish-ghvā	द्विष्टायाम् dvish-āthām	द्विष्टुम् dvid-dhvām
3.	द्वेष्टु dvésh-tu	द्विष्टाम् dvish-tām	द्विषंतु dvish-āntu	द्विष्टाम् dvish-tām	द्विष्टायाम् dvish-āthām	द्विष्टाम् dvish-ātām

Optative.

1.	द्विष्ट्याम् dvish-yām	द्विष्ट्याव dvish-yāva	द्विष्ट्याम् dvish-yāma	द्विष्टीय dvish-īyá	द्विष्टीयहि dvish-īváhi	द्विष्टीमहि dvish-īmāhi
2.	द्विष्ट्याः dvish-yāḥ	द्विष्ट्यातम् dvish-yātam	द्विष्ट्यात dvish-yāta	द्विष्टीयाः dvish-īthāḥ	द्विष्टीयायाम् dvish-īyāthām	द्विष्टीध्वम् dvish-īdhvām
3.	द्विष्ट्यात् dvish-yāt	द्विष्ट्यातम् dvish-yātam	द्विष्ट्युः dvish-yúḥ	द्विष्टीत dvish-īta	द्विष्टीयातम् dvish-īyātam	द्विष्टीरन् dvish-īrān

Third Class : √हु hu, to sacrifice; Present stem हुहु guhu, हुहो guhó.

PARASMAIPADA.			Present.			ÂTMANEPADA.		
SINGULAR.		DUAL.	PLURAL.		SINGULAR.	DUAL.	PLURAL.	
1.	बुहोमि guhó-mi	बुहुवः guhú-váh	बुहुमः guhú-máh	बुहे gdhv-é	बुहुवहे guhú-váhe	बुहुमहे guhú-máhe		
2.	बुहोषि guhó-shi	बुहुषः guhú-tháh	बुहुष guhú-thá	बुहुषे guhú-shé	बुहुोषे gdhv-áthe	बुहुषे guhú-dhvé		
3.	बुहोति guhó-ti	बुहुतः guhú-táh	बुहुति gdhv-ati	बुहुते guhú-té	बुहुोते gdhv-áte	बुहुते guhú-ato		

Imperfect.		
1.	अनुहुवम् águhu-vam	अनुहुवहि águhu-mahi
2.	अनुहोः águho-h	अनुहोषाम् águhu-dhvam
3.	अनुहोत águho-t	अनुहोत águhv-ata

Imperative.

1. गुहवानि guháv-āni	गुहवाव guháv-āva	गुहवाम guháv-āma	गुहवे guháv-ai	गुहवावहे guháv-āvahai	गुहवानहे guháv-āmahai
2. गुहोधि guhú-dhi	गुहुतम् guhú-tám	गुहुत guhú-tá	गुहुष्य guhú-shvā	गुह्याथाम् grhíhv-āthām	गुहुष्यन् guhú-dhívām
3. गुहोतु guhótu	गुहुताम् guhú-tām	गुह्यतु grhíhv-atu	गुहुताम् guhú-tām	गुह्याताम् grhíhv-ātām	गुह्यताम् grhíhv-atām

Optative.

1. गुहुयाम् guhú-yām	गुहुयाव guhú-yāva	गुहुयाम guhú-yāma	गुह्रीय guhú-ryā	गुह्रीवहि guhú-ivāhi	गुह्रीमहि guhú-īmāhi
2. गुहुयाः guhú-yāḥ	गुहुयातम् guhú-yātām	गुहुयात guhú-yāta	गुह्रीयः guhú-ryāḥ	गुह्रीयथाम् guhú-ryāthām	गुह्रीयन् guhú-īdhívām
3. गुहुयान् guhú-yāt	गुहुयातान् guhú-yātām	गुहुयुः guhú-yūḥ	गुह्रीत guhú-ritā	गुह्रीयान् guhú-ryātām	गुह्रीरन् guhú-īrān

Fifth Class : √ सु su, to distil; Present stem सुतु sunu, सुनो sunó.

PARASMAIPADA.

Present.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. सुनोमि sunó-mi	सुनुवः sunu-váh	सुनुवहे sunu-váhe	सुनुमहे sunu-máhe	सुन्वे sunv-é	सुन्वाचे sunv-áthe	सुन्वते sunv-dhvé
2. सुनोषि sunó-shi	सुनुथः sunu-tháh	सुनुथ sunu-thá	सुनुषे sunu-shé	सुनुते sunu-té	सुन्वाते sunv-áthe	सुन्वते sunv-áto
3. सुनोति sunó-ti	सुनुतः sunu-táh	सुन्वति sunv-ánti				

Imperfect.

1. असुनवम् ásunav-am	असुतुव ásunu-va	असुतुम ásunu-ma	असुन्वि ásunv-i	असुतुवहि ásunu-vahi	असुनुमहि ásunu-mahi
2. असुनोः ásuno-h	असुनुमम् ásunu-tam	असुनुत ásunu-ta	असुनुथाः ásunu-tháh	असुन्वाथाम् ásunv-átham	असुनुध्वम् ásunu-dhvam
3. असुनोत् ásuno-t	असुनुमाम् ásunu-tám	असुन्वन् ásunv-an	असुनुत ásunu-ta	असुन्वाताम् ásunv-átam	असुन्वत ásunv-ata

Imperative.

1.	सुनवाणि sunáv-āni	सुनवाव sunáv-āva	सुनवाम sunáv-āma	सुनवै sunáv-ai	सुनवावहे sunáv-āvahai	सुनवामहे sunáv-āmahai
2.	सुनु sunú	सुनुतम् sunu-tām	सुनुत sunu-tá	सुनुष्य sunu-shvā	सुन्वायाम् sunv-āthām	सुनुष्यम् sunu-dhvām
3.	सुनोतु sunó-tu	सुनुताम् sunu-tām	सुन्वंतु sunv-ántu	सुनुताम् sunu-tām	सुन्वाताम् sunv-ātām	सुनुष्यताम् sunv-ātām

Optative.

1.	सुनुयाम् sunu-yām	सुनुयाव sunu-yāva	सुनुयाम sunu-yāma	सुन्वीय sunv-īyā	सुन्वीयहि sunv-īvāhi	सुन्वीमहि sunv-īmāhi
2.	सुनुयाः sunu-yāh	सुनुयातम् sunu-yātam	सुनुयात sunu-yāta	सुन्वीयाः sunv-īthāh	सुन्वीयायाम् sunv-īyāthām	सुन्वीष्यम् sunv-īdhvām
3.	सुनुयात् sunu-yāt	सुनुयाताम् sunu-yātam	सुनुयुः sunu-yúh	सुन्वीत sunv-ītā	सुन्वीयाताम् sunv-īyāthām	सुन्वीत् sunv-īrān

Seventh Class : √ रुध् rudh, to obstruct ; Present stem रुंध् rundh, रुण्य् ruṇādh.

PARASMAIPADA.			Present.			ĀTMANEPAIDA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. रुण्यमि ruṇādh-mi	रुंधः rundh-vāh	रुन्धः rundh-māh	रुंधे rundh-é	रुंधहे rundh-vāhe	रुन्धहे rundh-māhe	रुंधे rundh-é	रुंधहे rundh-vāhe	रुन्धहे rundh-māhe
2. रुण्यसि ruṇāt-si	रुन्धः rund-dhāh	रुन्धः rund-dhāh	रुन्धसे runt-sé	रुन्धथे rundh-āthe	रुन्धथे rundh-āthe	रुन्धे runt-sé	रुन्धथे rundh-āthe	रुन्धथे rundh-āthe
3. रुण्यति ruṇāt-ti	रुन्धः rund-dhāh	रुन्धन्ति rundh-ānti	रुन्धते rund-dh-é	रुन्धते rundh-āte	रुन्धते rundh-āte	रुन्धते rundh-āte	रुन्धते rundh-āte	रुन्धते rundh-āte

Imperfect.		
1. अरुण्यम् áruṇadh-am	अरुन्ध áruṇdh-ma	अरुन्धति áruṇdh-vahi
2. अरुण्यत् áruṇat	अरुन्धम् áruṇd-dham	अरुन्धथाम् áruṇdh-āthām
3. अरुण्यत् áruṇat	अरुन्धाम् áruṇd-dhām	अरुन्धताम् áruṇdh-ātām

Imperative.

हणधानि runādh-āni	हणधाव runādh-āva	हणधाम runādh-āma	हणधै runādh-ai	हणधावहै runādh-āvahai	हणधामहै runādh-āmahai
1. हंडि rund-dhi :	हंडम् rund-dhām	हंड rund-dha	हंस्व runt-svā	हंपायाम् rundh-āthām	हंडुम् rund-dhvām
3. हण्डु runādh-dhu	हंडाम् rund-dhām	हंरु rundh-āntu	हंडाम् rund-dhām	हंघाताम् rundh-āthām	हंघताम् rundh-āthām

Optative.

1. हंथाम् rundh-yām	हंथाव rundh-yāva	हंथाम rundh-yāma	हंथीय rundh-iyā	हंथीवहि rundh-ivāhi	हंथीमहि rundh-īmāhi
2. हंथाः rundh-yāḥ	हंथाताम् rundh-yātam	हंथात rundh-yāta	हंथीषाः rundh-īthāḥ	हंथीयायाम् rundh-iyāthām	हंथीभ्यम् rundh-ībhvām
3. हंथात् rundh-yāt	हंथाताम् rundh-yātam	हंथुः rundh-yūḥ	हंथीत rundh-ītā	हंथीयाताम् rundh-iyāthām	हंथीत् rundh-īrām

Ninth Class : ✓क्री क्री, to buy; Present stem क्रीणी क्रीनी, क्रीणा क्रीनक्ष, क्रीय् क्रीन.

PARASMAIPADA.			ÂTMANEPAIDA.			
SINGULAR.	DUAL.	PLURAL.	Present.	SINGULAR.	DUAL.	PLURAL.
1. क्रीणामि krīṇā-mi	क्रीणीवः krīṇī-vāḥ	क्रीणीमः krīṇī-māḥ	क्रीणीमहे krīṇī-māhe	क्रीणीवहे krīṇī-vāhe	क्रीणीमहे krīṇī-māhe	
2. क्रीणामि krīṇā-mi	क्रीणीयः krīṇī-thāḥ	क्रीणीभ्यः krīṇī-bhye	क्रीणीते krīṇī-tē	क्रीणीथे krīṇī-dhve	क्रीणीथे krīṇī-dhve	
3. क्रीणाति krīṇā-ti	क्रीणीतः krīṇī-tāḥ	क्रीणीन्तः krīṇī-ānti	क्रीणीते krīṇī-tē	क्रीणीते krīṇī-dhve	क्रीणीते krīṇī-dhve	

Imperfect.

1. क्रीणामि k्रीṇā-mi	क्रीणीव k्रीṇī-vā	क्रीणीम k्रीṇī-ma	क्रीणीमहि k्रीṇī-mahi
2. क्रीणाः k्रीṇā-ḥ	क्रीणीतम् k्रीṇī-tam	क्रीणीमः k्रीṇī-māḥ	क्रीणीथम् k्रीṇī-dhvam
3. क्रीणात् k्रीṇā-t	क्रीणीताम् k्रीṇī-tām	क्रीणीन्तः k्रीṇī-ānti	क्रीणीत k्रीṇī-dhve

Imperative.

1. क्रीणानि krīṇāni	क्रीणाव krīṇā-va	क्रीणाम krīṇā-ma	क्रीणे krīṇai	क्रीणावहे krīṇā-vahai	क्रीणामहे krīṇā-mahai
2. क्रीणीहि krīṇi-hi	क्रीणीतम् krīṇi-tām	क्रीणीत krīṇi-tā	क्रीणीष्व krīṇi-shvā	क्रीणायाम् krīṇ-āthām	क्रीणीध्वम् krīṇi-dhvām
3. क्रीणातु krīṇā-tu	क्रीणीताम् krīṇi-tām	क्रीणंतु krīṇ-āntu	क्रीणीताम् krīṇi-tām	क्रीणाताम् krīṇ-āthām	क्रीणाताम् krīṇ-āthām

Optative.

1. क्रीणीयाम् krīṇi-yām	क्रीणीयाव krīṇi-yāva	क्रीणीयाम krīṇi-yāma	क्रीणीय krīṇ-i-yā	क्रीणीवहि krīṇ-ivāhi	क्रीणीमहि krīṇ-imāhi
2. क्रीणीयाः krīṇi-yāḥ	क्रीणीयातम् krīṇi-yātam	क्रीणीयात krīṇi-yāta	क्रीणीयाः krīṇ-i-thāḥ	क्रीणीयायाम् krīṇ-i-yāthām	क्रीणीध्वम् krīṇ-idhvām
3. क्रीणीयात् krīṇi-yāt	क्रीणीयाताम् krīṇi-yātam	क्रीणीयुः krīṇi-yūḥ	क्रीणीत krīṇ-itā	क्रीणीयाताम् krīṇ-i-yāthām	क्रीणीरन् krīṇ-irān

Irregularities.

First Conjugation.

144. **First or Bhû Class.** 1. कम् *kram*, to step, आचम् *â-kam*, to sip, गुह् *guh*, to conceal, शिष् *shîhiv*, to spit, lengthen their vowel in the present base: काम *krâma*, आचाम *â-kâma*, गूह *gûha*, शीव *shîhîva*; मृज् *mrig*, to cleanse, takes Vriddhi: मार्ज *mârja*; सद् *sad*, to sink, takes ई ई: सीद *sîda* (Lat. *sîdo*).

2. च् *ri*, to go, गम् *gam*, to go, यम् *yam*, to restrain, form the present base with क् *kkha* (= Gk. *σκ*): च्क्क *rikkha*, गक्क *gâkkha*, यक्क *yâkkha* (also इष् *ish*, to wish, in the 6th cl.: इक्क *ikkhá*).

3. घ्रा *ghrâ*, to smell, पा *pâ*, to drink, स्था *sthâ*, to stand, have a reduplicated present base: जिघ्र *gîghra*, पिब *pîba* (Lat. *bibo*), तिष्ठ *tîshtha* (Gk. *ἵστη-*, Lat. *sisto*).

4. दंश् *dams*, to bite, मंश् *manth*, to churn, रंज् *rañg*, to tinge, संज् *sañg*, to adhere, स्वंज् *svañg*, to embrace, drop the nasal: दश् *dâsa*, etc.

5. दृश् *dris*, to see, ध्मा *dhmâ*, to blow, म्ना *mnâ*, to study, substitute पश्य *pâsya*, धम *dhâma*, मन *mâna*.

6. गुप् *gup*, to protect, धूप *dhûp*, to warm, take आय *âya*: गोपाय *gopâya*, धूपाय *dhûpâya*; कम् *kam* takes अय *aya* with Vriddhi: कामय *kâmâya* (properly causative).

Fourth or Div Class. 1. तम् *tam*, to languish, दम् *dam*, to tame, भ्रम् *bhram*, to roam, मद् *mad*, to rejoice, शम् *sam*, to cease, श्रम् *shram*, to be weary, lengthen their vowel: ताम्य *tâmya*, etc.

2. Verbs in ओ *o* drop the ओ *o* before य *ya*; e.g. शो *so*, to sharpen, इयति *syâti* (cp. 136, 3).

3. भंश् *bhrams*, to fall, drops its nasal: भंश्य *bhrâsya*; व्यध् *vyadh*, to pierce, takes Samprasârana¹: विध्य *vidhya*; जन् *gan*, to be born, substitutes जाय *gâya*.

¹ The term applied by native grammarians to the contraction

Sixth or Tud Class. 1. कृत् *krit*, to cut, खिद् *khid*, to vex, पिश् *pis*, to form, मुक् *muk*, to loosen, लिप् *lip*, to paint, लुप् *lup*, to break, विद् *vid*, to find, सिक् *sik*, to sprinkle, insert a nasal; e. g. सिक् *siñká*.

2. इष् *ish* substitutes ह् *kh* for ष् *sh*: इच्छ *ikkhá* (cp. 1st cl. 2).

3. प्रह् *prakh*, to ask, भ्रज् *bhragg*, to fry, व्रश् *vrash*, to cut, shorten र *ra* to च् *ri*: पृच्छ *prikkhá*, भृज् *bhriggá*, वृश् *vriská*.

Second Conjugation.

Second or Ad (Dvish) Class. 1. अन् *an*, to breathe, जश् *gaksh*, to eat, रुद् *rud*, to weep, अस् *avas*, to breathe, स्वप् *svap*, to sleep, insert इ *i*, in the present forms, before terminations beginning with consonants except य् *y*; but ई *î* or अ *a* before the स् *s* and त् *t* of the 2nd and 3rd sg. impf. Par.: रोदिमि *ródi-mi*, but रुदन्ति *rud-ánti*, रुयाम् *rud-yám*; impf. sg. 3. अरोदीत् *árod-i-t* or अरोदत् *árod-a-t*.

2. अस् *as*, to be, drops the initial अ *a* in the optative and all the weak forms of the pres. and impv. The 2nd sg. impv. is एधि *e-dhí*.

3. इ *i* with अधि *adhi*, to read, inflected in the Âtm. only, resolves ई *î* in the pres. and ऐ *ai* (a- augm. + i) in the impf. into ईय् *îy* and ऐय् *aiy*: pr. 1. अधीये *adhiyé*, 2. अधीषे *adhîshé*; impf. 1. अध्येयि *adhy-aiyi*, 2. अध्येयाः *adhy-aithâh*.

4. ईद् *îd*, to praise, and ईश् *îs*, to rule, insert इ *i* before terminations beginning with स् *s* and ध् *dh* (i. e. 2. sg. pl. pres. and impv. Âtm.); e. g. ईशिषे *îs-i-shé*, ईशिध्वे *îs-i-dhvé*; ईशिष्व *îs-i-shvá*, ईशिध्वम् *îs-i-dhvám*.

5. चकास् *kakás*, to shine, जश् *gaksh*, to eat, जागृ *gâgri*, to wake, दरिद्रा *daridrâ*, to be poor, शास् *sâs*, to rule, being treated as re-

of य *ya*, व *va*, र *ra*, ल *la*, to the corresponding vowels इ *i*, उ *u*, च् *ri*, ल् *li*, respectively (cp. 103, 104, foot-notes).

duplicated verbs, take अति *ati* and अतु *atu* in the 3. pl. pres. and impv., and उः *uh* instead of अन् *an* in 3. pl. impf.; e.g. 3. sg. दरिद्राति *daridrā-ti*, 3. pl. दरिद्रति *dáridr-ati*. ज्ञास् *sās* is changed to शिष् *sish* in the weak forms before consonants: 3. sg. शास्ति *sās-ti*; 3. du. शिष्टः *sish-táh*; 3. pl. शासति *sās-ati*.

6. ब्रू *brû*, to speak, inserts ई *i* in the strong forms before terminations beginning with consonants: ब्रवीमि *brávi-mi*.

7. a. मृज् *mrig*, to cleanse, takes Vriddhi instead of Guna: मार्हि *mārsh-ti*.

b. यु *yu*, to join, and all other roots ending in उ *u*, take Vriddhi instead of Guna in the strong forms before terminations beginning with consonants: यौमि *yaú-mi*, but अयवम् *áyav-am*.

8. वञ् *vas*, to desire, takes Samprasârana in the weak forms: वञ्मि *vás-mi*, but उञ्चः *usvák*.

9. विद् *vid*, to know, besides the regular pres. वेदमि *véd-mi*, has also a perfect form with a pres. sense: वेद *véda*, pl. विदम *vidmá* (Gk. *oîda*, *ἵδμεν*; Germ. *weiss*, *wissen*), orig. *vi-veda*, etc. (cp. 148).

10. शी *śi*, to lie down, sleep (Âtm. only), takes Guna in the present stem and inserts र *r* in the 3. pl. pres. impf. and impv.: 3. sg. शेते *sé-te* (Gk. *κείτα*); 3. pl. शेरते *sér-ate*, शेरताम् *sératām*, अशेरत *áser-ata*.

11. हन् *han* (Par.), to kill, drops न् *n* before त् *t* and थ् *th* in the weak forms: 3. sg. हन्ति *hánti*, but 2. pl. हथ *ha-thá*. In the 3. pl. pres., impf., impv. the radical अ *a* is dropped and the ह् *h* becomes घ् *gh*: घ्नन्ति *ghnánti*, घ्नन्तु *ghnántu*, अघ्नन् *ághnan*. The 2. sg. impv. is जहि *jahí* (dissimilated, like a reduplicated form, for हहि *ha-hí*).

Third or Hu Class. 1. दा *dā*, to give, and धा *dhā*, to place, use दद् *dad* and दध् *dadh* as their bases in the weak forms. दध् *dadh* (against 69) becomes धत् *dhat* before त् *t* and थ् *th*: दधामि *dadhā-mi*, but दध्वः *dadh-váh*, धत्थः *dhat-tháh*. The 2. impv. Par. is देहि *de-hí* and धेहि *dhe-hí*.

2. मा *mâ*, to measure, and हा *hâ*, to run away, both *Âtm.*, have मिमी *mimî* and जिही *gihî* as their pres. stems, dropping the ई *î* before vowels: pres. sg. जिहे *gîh-e*, जिहीषे *gîhî-she*, 3. pl. जिहते *gîh-ate*; impf. अजिहि *âgih-i*, अजिहीषाः *âgihî-thâh*, 3. pl. अजिहत *âgih-ata*.

हा *hâ*, to leave, *Par.*, has जही *gahî* in weak forms, dropping the ई *î* before vowels and य *y*: जहामि *gâhâmi*, but 2. pl. जहीत *gahî-ta*, 3. pl. जहति *gâh-ati*; opt. जह्याम् *gah-yâm*; impv. 2. sg. जहीहि *gahî-hi*.

3. पृ *prî* and other verbs in which final र् *r* is preceded by a labial change the vowel to ऊ *ûr*, except where it requires Guna or Vriddhi: पिपर्मि *pîparmi*, but 1. du. पिपूर्वः *pîpûrvâh*.

Fifth or Su Class. 1. Roots ending in vowels may drop the उ *u* before व *v* and म *m*: सुनोमि *sunó-mi*, but सुन्वः *sun-vâh* or सुनुवः *sunu-vâh*.

2. Roots ending in consonants change उ *u* to उव *uv* before vowels: शकुवन्ति *sak-nuv-ânti*.

3. श्रु *sru*, to hear, and ध्रु *dhû*, to shake, have श्रुणु *srînu* and ध्रुनु *dhunu* as their pres. stems.

Seventh or Rudh Class. 1. अञ्ज *añg*, to anoint, ईध् *indh*, to kindle, भञ्ज *bhañg*, to break, and हिंस *hims*, to kill, drop their nasal before inserting न *na*: भनज्मि *bha-nâ-gmi*.

2. तृह *trîh*, to kill, inserts ये *ne* instead of न *na*: तृणेहि *trinéhmi*.

Eighth or Tan Class. कृ *kri*, to do, has as its strong base करो *karó*, and as its weak base कुरु *kuru*, the उ *u* of which is dropped before म *m*, य *y*, व *v*: करोमि *karó-mi*, कुर्वेः *kur-vâh*, कुरुयः *kuru-thâh*, कुर्याम् *kur-yâm*. Other verbs of this class may drop the उ *u* before व *v* and म *m*, as in the fifth. All verbs belonging to this class are both *Par.* and *Âtm.*

Ninth or Krî Class. 1. दृ *drî*, to tear, ध्रु *dhû*, to shake, पू *pû*, to purify, पू *prî*, to fill, लू *lû*, to cut, वृ *vrî*, to choose, स्तृ *strî*,

to cover, shorten their vowel in the pres. stem; e.g. पुनामि pu-nā-mi.

2. ज्या gyā, to grow weak, ज्ञा gñā, to know, ग्रह् grah, to seize, are shortened to जि gi, जा gā, गृह् gr̥h; e.g. जानामि gā-nā-mi.

3. बंध् bandh, to bind, मन्थ् manth, to shake, drop the nasal; e.g. बध्नामि badh-nā-mi, मथ्नामि math-nā-mi.

General or Unmodified Tenses.

145 (323). In the remaining forms—the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorists, the Simple Future, the Periphrastic Future, the Conditional, and the Benedictive—all verbs are treated alike, the distinguishing features of the Present stem disappearing. Only the verbs of the tenth class preserve their अय aya throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

146 (313-316). Special Rules of Reduplication.

1. चृ ri, चृ ri, and लृ li are represented by अ a in the reduplicative syllable: कृ kr̥i, to do, चकार kakāra; तृ tr̥i, to cross, ततार tatāra; कृप् kl̥ip, to be able, चकल्प kakālpa.

2. a. Initial अ a or आ ā followed by one consonant becomes आ ā: अद् ad, to eat, आद āda; आप् āp, to obtain, आप āpa.

b. Initial अ a or आ ā followed by two consonants, and initial चृ ri, prefix आन् ān: अर्क् ark, to honour, आनर्क् ānārka; अर्ज rig, to obtain, आनृजे ānrigé.

3. Roots beginning with इ i or उ u (not prosodically long) contract इ i + इ i and उ u + ऊ ū to ई ī and ऊ ū; but if the radical इ i or उ u take Guna or Vriddhi, य y and व v are inserted between the reduplicative syllable and the base.

इष् ish, ईषतुः īshātuḥ, they two wished; इयेष i-y-ésha, I wished; उक् uk, ऊक्तुः ūkātuḥ, they two were pleased; उवोच u-v-ōka, I was pleased.

147 (325). The reduplicated perfect may be formed from all monosyllabic roots except those beginning with any vowel prosodically long but अ a and आ â (see 146, 2). All other verbs, i. e. (1) monosyllabic roots beginning with a prosodically long vowel (except अ a or आ â), (2) polysyllabic roots, e. g. अकास् kakâs, and (3) verbs of the tenth class and derivative verbs (Causatives, Desideratives, Intensives, Denominatives), form their perfect periphrastically.

148 (326). The terminations of the reduplicated perfect are:—

PARASMAIPADA.

1.	अ a	(इ)व (i)vá	(इ)म (i)má
2.	(इ)थ (i)tha	अथुः áthuh	अ á
3.	अ a	अतुः átuḥ	उः úḥ

ÂTMANEPADA.

1.	ए é	(इ)वहे (i)váhe	(इ)महे (i)máhe
2.	(इ)थे (i)shé	आथे áthe	(इ)ध्वे (i)dhvé ¹
3.	ए é	आते áte	इरे íre

The singular Parasmai is strong.

The terminations beginning with consonants are added with the connecting vowel इ i, except in eight verbs: द्रु dru, to run, श्रु sru, to hear, स्तु stu, to praise, सु sru, to flow, कृ kri, to do, भृ bhri, to bear, वृ vri, to choose, सृ sri, to go, **where it must be omitted.** The 3. pl. Âtm. retains the इ i even in these verbs. The इ i is omitted in the 2. sg. Par. in those verbs which do not take इ i in the future.

Ex. अकर्थ kakártha, अकर्म kakrimá, अक्रिरे kakriré.

149 (329). Roots ending in आ â (or diphthongs, = आ â, 140, 7) drop the आ â before vowels and the intermediate इ i: दधाय

¹ On the change of ध dh to द dh, cp. 158, p. 106, 5.

dadhā́-tha, दधिष dadh-i-thá, दधुः dadh-úh. These roots (except ह्वे hve, to call) also take औ au as their termination in 1. and 3. sg. Par.: धा dhā, दधौ dadháu.

150 (327). 1. Vowels capable of Guna, take it throughout the singular if followed by *one* consonant.

इष् ish, इषेष् iy-ésh-a; बुध् budh, बुबोध bubódha; but जीव् giv, जिजीव gígíva.

2. Final vowels take Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular: नी ní, to lead, 1. निनाय nināya or निनय nināya, 2. निनेथ ninétha or निनयिष nináyitha, 3. निनाय nināya.

3. Medial अ a before a single consonant is lengthened (i. e. takes Vriddhi) optionally in the first and necessarily in 3. sg.; e. g. हन् han, to kill, 1. जघान gaghāna or जघन gaghāna, 3. जघान gaghāna.

151 (328). On the other hand, the root in the weak forms is weakened in the following cases:—

1. Roots in which अ a is preceded and followed by a single consonant (e. g. पत् pat), and which in their reduplicated syllable repeat the initial consonant unchanged (this excludes roots beginning with aspirates, with gutturals, and with व v), contract the two syllables to one with the diphthong ए e (cp. Lat. cap-io, cēp-i). This contraction takes place even in 2. sg. Par., when थ tha is added with इ i (the strong form is used when थ tha is added without इ i): पक् pak, पेचिष peki-thá, but पपक्य papák-tha, पेचुः pekúh; तन् tan, तेनिष ten-i-thá, तेनुः tenúh.

Note—तृ trī, to cross, फल् phal, to burst, भज् bhag, to enjoy, and राध् rādh (in the sense of 'killing') irregularly follow the above rule; e. g. तृ trī, ततार tatāra, तेरुः terúh. Some others do so optionally.

2. Roots beginning with व va, also यज् yag, to sacrifice, व्यध् vyadh, to pierce, and ग्रह् grah, to seize, take Samprasāraṇa in the weak

forms. In these verbs इ i and उ u represent य ya and व va in the reduplicative syllable: वह् vah, to carry, उवाह u-vāha, but ऊहिम ūhimá (= u-uh-imá); यन् yag, इयाज i-yāga, but ईजिम īgimá (= i-ig-imá).

3. खन् khan, to dig, गम् gam, to go, घस् ghas, to eat, जन् gan, to be born, हन् han, to kill, drop their radical vowel in the weak forms: जगाम gagāma, जग्मुः gagmúh; जघास gaghāsa, जक्षुः gakhśúh; जघान gaghāna, जग्मुः gaghnúh.

4. ग्रंथ् granth, to tie, दंभ् dambh, to deceive, अस् sranth, to become loose, and स्वं svañg, to embrace, optionally drop the nasal, in which case the first three follow 151, 1: जग्रंथुः gagranthúh or ग्रेथुः grethúh.

152 (330). In the weak forms, before terminations beginning with vowels, final

(1) इ i, ई ī, च्च ri, if preceded by one consonant, become य y, र r; if by more than one, इय iy, अर ar: नी nī, to lead, निन्युः ninyúh; अि sri, to go, शिअियुः shisriyúh; कृ kri, to do, ककुः kakrúh; स्तृ stri, to spread, तस्तारुः tastarúh.

(2) उ u and ऊ ū always become उव् uv: यु yu, to join, युयुवुः yuyuvúh; स्तु stu, to praise, तुष्टुवुः tushṭuvúh.

(3) च्च ri becomes अर ar: कृ kri, to scatter, ककारुः kakarúh.

Irregularities.

153. 1 (319). चि ki, to gather, जि gi, to conquer, हि hi, to impel, dissimilate the radical initial to a guttural: चिकाय kikāya, जिगाय gīgāya, जिघाय gighāya.

2 (343, 14). भू bhū, to be, reduplicates with अ a and retains ऊ ū throughout: बभूव babhūva, बभूवुः babhūvúh.

3. अह् ah, to say, is defective, forming only 2. sg., dual; 3. sg., du., pl.: आत्थ āttha, आह āha; आहथुः āhāthuh, आहतुः āhātuh, आहुः āhúh.

Paradigms of the Reduplicated Perfect.

154 (343). 1. तुह tud, to strike:

1. तुतोद तुतुदिष तुतुदिम तुतुदे तुतुदिषहे तुतुदिमहे
 tutóda tutud-ivá tutudimá tutudé tutudiváhe tutudimáhe
 2. तुतोदिष तुतुदधुः तुतुद तुतुदिषे तुतुदाषे तुतुदिध्वे
 tutóditha tutudáthuh tutudá tutudishé tutudáthe tutudidhvé
 3. तुतोद तुतुदतुः तुतुदुः तुतुदे तुतुदाते तुतुदिरे
 tutóda tutudátuh tutudáh tutudé tutudáte tutudiré

2. धा dhā, to place: sg. 1. दधौ dadháu, 2. दधाथ dadhātha or दधिथ dadhithá; du. 1. दधिव dadhivá; pl. 3. दधुः dadhúh; Átm. 1. दधे dadhé, 2. दधिषे dadhishé.

3. तन् tan, to stretch: ततान tatána or ततन tatána, तेनिथ tenithá; तेनिष tenivá; तेनुः tenúh; तेने tené, तेनिषे tenishé.

4. यज् yag, to sacrifice: इयाज iyāga or इयज iyága, इयष्ठ iyásththa or इयजिथ iyágitha; ईजिव īgivá; ईनुः īgúh; ईजे īgé, ईजिषे īgishé.

5. हन् han, to kill: जघान gaghāna or जघन gaghána, जघंथ ga-ghántha or जघनिथ gaghánitha; जग्निव gaghnivá; जग्मुः gaghnúh; जग्ने gaghné, जग्निषे gaghnishé.

6. नी ní, to lead: निनाय nināya or निनय nināya, निनेथ ninétha, निनयिथ nináyitha; निन्यिव ninyivá; निन्युः ninyúh; निन्ये ninyé, निन्यिषे ninyishé; निन्यिध्वे ninyidhvé or ण्दे -dhvé.

7. क्री kṛi, to buy: चिक्राय kikráya or चिक्रय kikráya, चिक्रेथ kirkétha or चिक्रयिथ kikráyitha; चिक्रियिव kikriyivá; चिक्रियुः kikriyúh; चिक्रिये kikriyé, चिक्रियिषे kikriyishé; चिक्रियिध्वे kikriyidhvé or ण्दे -dhvé.

8. कृ kri, to do: ककार kakāra or ककर kakára, ककर्थ kakártha; ककृष kakrivá; ककुः kakrúh; कक्रे kakré, ककृषे kakrishé; ककृदे kakridhvé.

9. कृ kṛi, to scatter: ककार kakāra or ककर kakára, ककरिथ ka-

kárittha; चकरिव kakarivá; चकरुः kakarúh; चकरे kakaré; चकरिषे kakarishé; चकरिध्वे kakaridhvé or ँद्दे -dhvé.

10. धृ dhri, to hold: दधार dadhāra or दधर dadhāra, दधर्थे dadhārtha; दधिव dadhrivá; दधुः dadhrúh; दधे dadhré, दधिवे dadhri-shé; दधिध्वे dadhridhvé or ँद्दे -dhvé.

11. स्तृ stri, to spread: तस्तार tastāra or तस्तर tastāra; तस्तर्थे tastārtha; तस्तरिव tastarivá; तस्तरुः tastarúh; तस्तरे tastaré, तस्तरिषे tastarishé; तस्तरिध्वे tastaridhvé or ँद्दे -dhvé.

12. यु yu, to join: युयाव yuyāva or युयव yuyáva, युयविष yuyáv-itha; युयुविव yuyuvivá; युयुवुः yuyuvúh; युयुवे yuyuvé, युयुविषे yuyuvishé; युयुविध्वे yuyuvividhvé or ँद्दे -dhvé.

13. स्तु stu, to praise: तुष्टाव tushṭāva or तुष्टव tushṭáva, तुष्टोथ tushṭótha; तुष्टुव tushṭuvá; तुष्टुवुः tushṭuvúh; तुष्टुवे tushṭuvé, तुष्टुषे tushṭushé; तुष्टुध्वे tushṭudhvé.

14. भू bhū, to be: बभूव babhūva, बभूविष babhūvitha; बभूविव babhūvivá; बभूवुः babhūvúh; बभूवे babhūvé, बभूविषे babhūvi-shé; बभूविध्वे babhūvidhvé or ँद्दे -dhvé.

Periphrastic Perfect.

155 (342). Verbs which, according to 147, cannot form a reduplicated perfect, form their perfect by affixing आम् ām (accusative of a fem. abstract noun in आ ङ) to the verbal base, and adding to this the reduplicated perfect of कृ kri, to do, भू bhū, to be, or अस् as, to be.

1. Monosyllabic roots beginning with a prosodically long vowel except अ a or आ ā: उद्द und, to wet: उद्दांश्चकार undāmkakāra, उद्दांश्चभूव undāmbabhūva, उद्दामास undāmāsa.

2. Polysyllabic roots: चकास् kakās, to shine; चकासांश्चकार kakāśāmkakāra, चभूव -babhūva, आस -āsa.

3. Verbs of the tenth class and derivative verbs: बोधयांश्चकार bodhayāmkakāra, बभूव -babhūva, आस -āsa.

Note—After verbs which are used in the *Âtmanepada*, कृ *kri* is conjugated as *Âtm.*, but अस् *as* and भू *bhû* in the *Parasmaipada*. Hence from एधते *édhate*, he grows, एधांश्चे *edhāṁśche*, but एधांश्चू *edhāmbabhûva* and आस *-âsa*. In the passive all three auxiliary verbs follow the *Âtmanepada* (cp. 178).

Irregularities.

156 (326). 1. अय् *ay*, to go, आस् *âs*, to sit down, दय् *day*, to pity, take the periphrastic perfect.

2. It is taken optionally:

(a) by जागृ *gâgrî*, to wake (जागराम् *gâgarām*), विद् *vid*, to know (विदाम् *vidām*).

(b) after reduplication, by भी *bhî*, to fear (बिभयाम् *bibhayām*), भृ *bhri*, to bear (बिभाराम् *bibharām*), and हु *hu*, to sacrifice (जुहवाम् *guhavām*).

Aorist.

157 (346). There are two kinds of aorists in Sanskrit as in Greek. The First is formed by inserting a sibilant between root and termination, the Second by adding the terminations to the base.

Both aorists take the augment (which is always accented), and with some modifications, the terminations of the imperfect.

There are four forms of the First Aorist, three of the Second.

First Aorist.

158 (347). The first two forms of this aorist are really the same; but the former, being peculiar to verbs which take intermediate इ *i*, prefixes इ *i* to the sibilant, while the latter, being peculiar to verbs which reject the इ *i*, attaches the sibilant directly to the root. These two are the only forms of the aorist which take *Guna* or *Vriddhi*. They have *Vriddhi* in the *Parasmaipada* (in the first form a medial vowel takes *Guna* only) and *Guna* in the

Âtmanepada (a medial vowel, as well as final *चुरि*, remains unchanged in the second form).

First Form.

लु *lû*, to cut.

Parasmaipada.

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|-------------------------------|--------------------------------|----------------------------|
| 1. अलाविषम् <i>âlâv-isham</i> | अलाविष्व <i>âlâv-ishva</i> | अलाविष्म <i>âlâv-ishma</i> |
| 2. अलावीः <i>âlâv-iḥ</i> | अलाविष्टम् <i>âlâv-ishṭam</i> | अलाविष्ट <i>âlâv-ishṭa</i> |
| 3. अलावीत् <i>âlâv-ît</i> | अलाविष्टाम् <i>âlâv-ishṭâm</i> | अलाविषुः <i>âlâv-ishuḥ</i> |

Âtmanepada.

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|----------------------------------|-----------------------------------|-------------------------------|
| 1. अलविषि <i>âlav-ishi</i> | अलविष्वहि <i>âlav-ishvahi</i> | अलविष्महि <i>âlav-ishmahi</i> |
| 2. अलविष्टाः <i>âlav-ishṭhâḥ</i> | अलविष्ठापाम् <i>âlav-ishâthâm</i> | अलविध्वम् <i>âlav-idhvam</i> |
| 3. अलविष्ट <i>âlav-ishṭa</i> | अलविष्ठाताम् <i>âlav-ishâtâm</i> | अलविषत <i>âlav-ishata.</i> |

बुध् *budh*, to perceive, as it ends in a consonant, takes only Guza.

Par. sg. 1. अबोधिषम् *âbodhisham*; Âtm. अबोधिषि *âbodhishi*.

Note—ग्रह् *grah*, to seize, does not take Vriddhi. Other roots with अ followed by a single consonant take it optionally.

Second Form.

क्षिप् *kship*, to throw.

Parasmaipada.

- | | | |
|-----------------------------------|--------------------------------|-------------------------------|
| 1. अक्षैप्सम् <i>âkshaip-sam</i> | अक्षैप्स्व <i>âkshaip-sva</i> | अक्षैप्स <i>âkshaip-sma</i> |
| 2. अक्षैप्सीः <i>âkshaip-siḥ</i> | अक्षैप्सम् <i>âkshaip-tam</i> | अक्षैप्स <i>âkshaip-ta</i> |
| 3. अक्षैप्सीत् <i>âkshaip-sît</i> | अक्षैप्साम् <i>âkshaip-tâm</i> | अक्षैप्सुः <i>âkshaip-suḥ</i> |

Âtmanepada.

- | | | |
|------------------------------------|--------------------------------------|---------------------------------|
| 1. अक्षिप्सि <i>âkship-si</i> | अक्षिप्स्वहि <i>âkship-svahi</i> | अक्षिप्समहि <i>âkship-smahi</i> |
| 2. अक्षिप्स्याः <i>âkship-thâḥ</i> | अक्षिप्स्थापाम् <i>âkship-sâthâm</i> | अक्षिभ्यम् <i>âkship-dhvam</i> |
| 3. अक्षिप्स <i>âkship-ta</i> | अक्षिप्स्थाताम् <i>âkship-sâtâm</i> | अक्षिप्सत <i>âkship-sata</i> |

नी *nî*, to lead (final vowel): Par. अनेषम् *ânaisham*; Âtm.

अनेषि *âneshi*, 2. pl. अनेदुम् *ânedhvam*.

कृ *krî*, to do (final *चुरि*): Par. अकार्षम् *âkârsham*; Âtm. अकृषि *âkrîshi*, 2. अकृषाः *âkrîthâḥ*, 3. अकृत *âkrîta*.

Irregularities.

1. Terminations beginning with स्त् st or स्थ sth drop their स् s if the base ends in a short vowel or in a consonant except nasals: अक्षेत् akshaip-ta, अकृथाः akri-thâh; but अमंस्त amamsta, from मन् man, to think.

2. दा dâ, to give, धा dhâ, to place, स्था sthâ, to stand, change their vowels to इ i before the terminations of the Âtmanepada. These verbs take the second aorist in the Parasmaipada (163).

3. दृश् dris, to see, सृज् srig, to create, स्पृश् spris, to touch, take Vriddhi with metathesis in the Par.: सृज् srig, असाक्षम् âsrâksham; du. 2. असाक्षम् âsrâshâam; Âtm. असृक्षि âsrîkshi, असृष्टाः âsrîshthâh, असृष्ट âsrishtha; du. असृक्षहि âsrîkshvahi; pl. 2. असृद्धम् âsriddhvam.

4. The aor. of दह dah, to burn, is difficult (cp. 60 and 69): अधाक्षम् âdhâksham; du. 2. अदाग्धम् âdâgdham; pl. 2. अदाग्धम् âdâgdha; Âtm. अधक्षि âdhakshi, 2. अदाग्धाः âdagdhâh, अदाग्धम् âdagdha; pl. 2. अधग्धम् âdhagdhvam (69, note).

5. The termination ध्वम् dhvam of 2. pl. Âtm. becomes द्धम् dhvam when immediately attached to a root ending in any other vowel than आ â; optionally after intermediate इ i preceded by a semi-vowel or ह h: अकृद्धम् âkridhvam; but अलविध्वम् âlavidhvam or ण्दम् -dhvam. The ध्वे dhve of the perf. Âtm. 2. pl. under the same conditions becomes द्वे dhve.

Third Form.

159 (357). This is conjugated in the Par. only. The terminations are the same as in the first form, but with an स् s prefixed to them. Most verbs taking this form end in आ â or in diphthongs (which take आ â as their substitute). In the Âtm. these verbs take the second form.

या yâ, to go.

Parasmaipada.

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|-----------------------|------------------------|--------------------|
| 1. अयासिषम् áyâsisham | अयासिष्व áyâsishva | अयासिष्म áyâsishma |
| 2. अयासीः áyâsih | अयासिष्टम् áyâsishṭam | अयासिष्ट áyâsishṭa |
| 3. अयासीत् áyâsit | अयासिष्टाम् áyâsishṭâm | अयासिषुः áyâsishuḥ |

Fourth Form.

160 (360). The roots which take this form must end in a sibilant or ह h, preceded by any vowel but अ a or आ â. Their radical vowel remains unchanged. The terminations are those of the imperf. of the first conjugation (cp. 161), while the first three forms (cp. especially the second form) have the terminations of the second. This form corresponds to the Greek first aorist (ἐ-*rvn*-σα).

1. दिश् dis, to show. **Parasmaipada.**

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|-----------------------|-----------------------|--------------------|
| 1. अदिक्षम् ádik-sham | अदिक्षाव ádikshâva | अदिक्षाम ádikshâma |
| 2. अदिक्षः ádik-shaḥ | अदिक्षतम् ádikshatam | अदिक्षत ádikshata |
| 3. अदिक्षत् ádik-shat | अदिक्षताम् ádikshatâm | अदिक्षन् ádikshan |

Ātmanepada.

- | | | |
|--------------------------|-------------------------|--------------------------|
| 1. अदिक्षि ádikshi | अदिक्षावहि ádikshâvahi | अदिक्षामहि ádikshâmahi |
| 2. अदिक्षयाः ádikshathâḥ | अदिक्षायाम् ádikshâthâm | अदिक्षध्वम् ádikshadhvam |
| 3. अदिक्षत ádikshata | अदिक्षाताम् ádikshâtâm | अदिक्षन्त ádikshanta |

2. गुह guh, to hide.

Parasmaipada.

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|-----------------------|---------------------|---------------------|
| 1. अघुक्षम् ághuksham | अघुक्षाव ághukshâva | अघुक्षाम ághukshâma |
|-----------------------|---------------------|---------------------|

Ātmanepada.

- | | | |
|---|--|---|
| 1. अघुक्षि
ághukshi | अघुक्षावहि or अगुहहि
ághukshâvahi or águhvahi | अघुक्षामहि
ághukshâmahi |
| 2. अघुक्षयाः or अगूढाः
ághukshathâḥ or ágûdhâḥ | अघुक्षायाम्
ághukshâthâm | अघुक्षध्वम् ¹
ághukshadhvam |
| 3. अघुक्षत or अगूढ
ághukshata or ágûdha | अघुक्षाताम्
ághukshâtâm | अघुक्षन्त
ághukshanta |

¹ Or अगूढम् ágûdhvam.

3. लिह् lih, to smear: Par. अलिखम् āliksham; Ātm. अलिखि ālikshi, अलिखथा: ālikshathāh or अलीढा: ālīdhāh (79), अलिखत ālikshata or अलीढ ālīdha; अलिखध्वम् ālikshadhvam or अलीढम् ālīdhvam.

4. दुह् duh, to milk: अधुखम् ādhuksham; अधुखि ādhukshi.

5. दिह् dih, to anoint: अधिखम् ādhiksham; अधिखि ādhikshi.

Second Aorist.

First Form.

161 (363). This form is like an imperfect of the sixth class, the terminations of the first conjugation being attached to the unmodified root. It corresponds to the second aorist of the first conjugation in Greek (ἐ-ῥυν-ov).

सिच् sik, to sprinkle. **Parasmaipada.**

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|-------------------|-------------------|----------------|
| 1. असिचम् āsik-am | असिचाव āsikāva | असिचाम āsikāma |
| 2. असिच: āsik-ah | असिचतम् āsikataṁ | असिचत āsikata |
| 3. असिचत् āsik-at | असिचताम् āsikatām | असिचन् āsikan |

Ātmanepada.

- | | | |
|----------------------|---------------------|----------------------|
| 1. असिचे āsike | असिचावहि āsikāvahi | असिचामहि āsikāmahi |
| 2. असिचथा: āsikathāh | असिचेयाम् āsikethām | असिचध्वम् āsikadhvam |
| 3. असिचत āsikata | असिचेताम् āsiketām | असिचन्त āsikanta |

Irregularities.

162 (364). 1. ख्या khyā, to tell, श्वि svi, to swell, ह्वे hve, to call, take this aorist by substituting a base ending in अ a: अस्यम् ākhyam, अश्वम् āsvam, अह्वम् āhvam.

2. दृश् dris, to see, takes Guna: अदृशम् ādarsam.

3. अस् as, to throw, and शास् sās, to command, are irregular: आस्थम् āstham, अशिषम् āsisham (cp. 144, cl. ii, 5).

4 (366). वच् vak, to speak, पत pat, to fall, नश् nas, to destroy, form contracted reduplicated aorists: अवोचम् āvokam (= ā-va-vak-am, cp. Gk. εἶπον = ἐφέferon), अपतम् āpaptam (= āpapatam), अनेशम् ānesam (= ānanasam, cp. 151).

Second Form.

163 (368). The imperfect terminations of the second conjugation are attached to the root. This form corresponds to the second aorist of the second conjugation in Greek, e. g. ἔ-θη-ν = अधाम् á-dhâ-m. A few verbs ending in आ â take this form; also भू bhû, to be. The आ â is retained throughout, except before उः uḥ of 3. pl., when it is rejected. There is no Âtmanepada (cp. p. 106, note 2).

दा dâ, to give.

Parasmaipada.

1. अदाम् ádâm	अदाव् ádâva	अदाम् ádâma
2. अदाः ádâḥ	अदातम् ádâtam	अदात ádâta
3. अदात् ádât	अदाताम् ádâtâm	अदुः áduḥ

भू bhû, to be.

1. अभूवम् ábhûvam	अभूव् ábhûva	अभूम् ábhûma
2. अभूः ábhûḥ	अभूतम् ábhûtam	अभूत ábhûta
3. अभूत् ábhût	अभूताम् ábhûtâm	अभूवन् ábhûvan

Third or Reduplicated Form.

164 (370). Excepting a few primitive verbs, this form of the aorist is limited to verbs in अय aya (tenth class, denominatives, and causatives). The base, after dropping अय aya, is reduplicated, and takes the terminations of the imperfect (of the first conjugation).

The primitive verbs which take this form are: कम् kam, to love, द्रु dru, to run, अस्ति sri, to go: अदुद्रुवत् ádudruvat, he ran; अस्तिश्रियत् ásisriyat, he went.

165 (372). a. The derivative verbs, after dropping अ aya, reduce their Guṇa and Vṛiddhi vowels to the original simple vowels (20).

b (374). All roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (ámû-mudat). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (áarakshat).

c. Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed to the long vowel (*ákukyutat*, not *ákûkyutat*).

In other words, the reduplicated base, with the augment, is either $\circ - \circ$ or $\circ \circ -$. In roots beginning and ending with two consonants, this metrical rhythm is necessarily broken: *ákaskandat*.

Special Rule of Reduplication.

166 (375). $\text{अ a, इ i, उ u, च ri}$ are represented in the reduplicative syllable by $\text{अ a or इ i, इ i, उ u, इ i}$, which are all lengthened if necessary.

I. $\circ - \circ$.

जन् gan, to beget: *अजीजनत् ágíjanat*; *मुक् muk*, to release: *अमूमुचत् ámûmukat*; *वृध् vridh*, to grow: *अवीवृधत् ávivridhat*; *ज्ञपय gñap-aya*, caus. of *ज्ञा gñâ*, to know: *अजिज्ञपत् ágigñapat*.

2. $\circ \circ -$.

दीप् dîp, to shine: *अदिदीपत् ádidîpat*.

Irregularity.

167 (379). The causal aorist of *स्था sthâ*, to stand, is slightly irregular: *अतिष्ठिपत् átishtîpat* (for *átishtîpat*).

Simple Future.

168 (381). The future is formed by adding to the base *स्य sya*, or, with intermediate *इ i*, *इष्य ishya*, to which are attached the terminations of the present of the first conjugation (cp. 142).

1. Final *ए e*, *ऐ ai*, *ओ o* are changed to *आ â*: *गै gai*, to sing: *गास्यामि gâsyâmi*.

2. Final vowels and prosodically short medial vowels take Guna: *जि gi*, to conquer: *जेष्यामि geshyâmi*; *द्रश् dris*, to see: *द्रक्ष्यामि drakshyâmi*; *बुध् budh*, to perceive: *भोत्स्ये bhotsyê*; *भिद् bhid*,

to cleave: भेत्स्यामि bhettsyāmi; वक् vak, to speak: वक्ष्यामि vakshyāmi.

कुर kur, to steal, forms its future चोरयिष्यामि korayishyāmi.

बुध् budh, to know: Par. बोधिष्यामि bodhishyāmi, बोधिष्यसि bodhishyāsi, बोधिष्यति bodhishyāti, etc. Âtm. बोधिष्ये bodhishyé, बोधिष्यसे bodhishyāse, बोधिष्यते bodhishyāte.

इ i, to go: Par. एष्यामि eshyāmi, एष्यसि eshyāsi, एष्यति eshyāti, etc. Âtm. एष्ये eshyé, एष्यसे eshyāse, एष्यते eshyāte, etc.

Periphrastic Future.

169 (384). It is formed by adding the present of the verb अस् as, to be, to the nom. masc. of a base in तृ tri (cp. 112). The nom. sg. is used in all forms except the third persons dual and plural, in which the nom. dual and pl. are used. The auxiliary is omitted in the third persons.

तृ tri is added, with or without the intermediate इ i, to the root, which takes Guna: कृ krí, कर्तृ kartri; भू bhū, भवितु bhavitri.

बुध् budh, to know. **Parasmaipada.**

- | | | |
|--------------------------|---------------------|--------------------|
| 1. बोधितास्मि bodhitāsmi | बोधितास्वः -tāsvaḥ | बोधितास्मः -tāsmah |
| 2. बोधितासि bodhitāsi | बोधितास्यः -tāsthaḥ | बोधितास्य -tāstha |
| 3. बोधिता bodhitā | बोधितारौ -tārau | बोधितारः -tārah |

Âtmanepada.

- | | | |
|-----------------------|----------------------|---------------------|
| 1. बोधिताहे bodhitāhe | बोधितास्वहे -tāsvahe | बोधितास्महे -tāsmah |
| 2. बोधितासे bodhitāse | बोधितासाथे -tāsāthe | बोधिताध्वे -tādhye |
| 3. बोधिता bodhitā | बोधितारौ -tārau | बोधितारः -tārah |

इ i, to go.

Parasmaipada.

- | | | |
|-------------------|------------------|-----------------|
| 1. एतास्मि etāsmi | एतास्वः etāsvaḥ | एतास्मः etāsmah |
| 2. एतासि etāsi | एतास्यः etāsthaḥ | एतास्य etāstha |
| 3. एता etā | एतारौ etārau | एतारः etārah |

Âtmanepada.

1. एताहे etâhe	एतास्वहे etâsvahe	एतास्महे etâsmahe
2. एतासे etâse	एतासाथे etâsâthe	एताध्वे etâdhve
3. एता etâ	एतासौ etârau	एतारः etârah

Conditional.

170 (383). It is formed by turning the simple future into an imperfect.

बुध् budh: Fut. बोधिष्यामि bodhishyāmi; Cond. अबोधिष्यम् ābodhishyam, अबोधिष्यः ābodhishyāḥ, अबोधिष्यत् ābodhishyat, etc.; Âtm. अबोधिष्ये ābodhishye, etc.

इ i, to go: Fut. एष्यामि eshyāmi; Cond. ऐष्यम् aishyam, ऐष्यः aishyāḥ, ऐष्यत् aishyat, etc.; Âtm. ऐष्ये aishye.

Benedictive (Precative).

171 (385). This mood is formed in close analogy to the optative, being really an aorist optative. It differs from the optative in not being formed from the present base, and by inserting स् s before the personal terminations. In the Parasmaipada this स् s stands between the या yā of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd sing.

Note 1. The termination of the Optative (याम् yām, etc.) is an ancient second aorist of या yā, to go, while that of the Benedictive (यासम् yāsam, etc.) is the first aorist of the same root. याः yāḥ, यात् yāt in the Ben. stand for यास् yāss and यास्त yāst (cp. 29).

In the Âtm.¹ the स् s stands *before* the terminations of the opt.; e. g. सीय siyā instead of ईय iyā. Besides this, the personal terminations originally beginning with त् t, थ् th, take an additional स् s.

¹ The Âtm. occurs hardly at all, and the Par. very rarely, in classical Sanskrit.

Note 2. The **अय** aya of the tenth class and of derivative verbs is dropped in the Par.: **कोर्यासम्** koryāsam, but **Âtm.** **कोरयिषीय** korayishīyá.

172 (387). 1. The Ben. Par. weakens the root, while the **Âtm.** strengthens it; from **चित्** kit, Par. **चित्यासम्** kityāsam; **Âtm.** **चेतिषीय** ketishīyá.

2. The Ben. Par. never takes intermediate इ i, while the **Âtm.** generally takes it.

3. Before the **या** yā of the Ben. Par. the base undergoes exactly the same changes as before the **य** ya of the Passive (175).

बुध् budh, to know. **Parasmaipada.**

- | | | |
|-------------------------------|--------------------------------|-----------------------------|
| 1. बुध्यासम् budhyāsam | बुध्यास्व budhyāsva | बुध्यास्तु budhyāsta |
| 2. बुध्याः budhyāḥ | बुध्यास्तम् budhyāstam | बुध्यास्त budhyāsta |
| 3. बुध्यात् budhyāt | बुध्यास्ताम् budhyāstām | बुध्यासुः budhyāsuḥ |

Âtmanepada.

- | | | |
|--------------------------------|---------------------------------|----------------------------|
| 1. बोधिषीय -shīyá | बोधिषहि -shīváhi | बोधिमहि -shīmáhi |
| 2. बोधिषीष्टाः -shīshīḥ | बोध्यास्याम् -shīyāsthām | बोधिध्वम् -shīdhvām |
| 3. बोधिषीष्ट -shīshīṭá | बोध्यास्ताम् -shīyāstām | बोधीरन् -shīrān |

Passive.

173 (397). The Passive takes the terminations of the **Âtmanepada**.

Special Forms.

174 (398). The pres., impf., opt., impv. of the Passive are formed by adding **य** ya to the root. The Passive differs from the **Âtm.** of verbs of the fourth class in accent only: **नयते** náhyate, he binds; **नयते** nahyáte, he is bound.

Note—**अय** aya is dropped before the **य** ya of the Passive: **बोधय** bodháya, to make known; **बोध्यते** bodhyáte, it is made known.

175 (390). Before adding **य** ya, the base undergoes the following changes:—

1. Final आ & ॐ diphthongs become either आ ā or ई i: पा pá, to protect, पायते páyáte; पा pá, to drink, पीयते piyáte; गे gai, to sing, गीयते giyáte.

2. Final इ i and उ u are lengthened: इ i, to go, ईयते iyáte; कि ki, to collect, कीयते kiyáte; श्रु sru, to hear, श्रूयते śrūyáte.

3. Final चृ ri after a single consonant becomes रि ri, after two consonants it becomes अर् ar: कृ kri, to do, क्रियते kriyáte; स्मृ smri, स्मर्यते smaryáte.

4. Final चृ ri is changed to ईर ir, and, after labials, to ऊर ūr: स्तृ strī, to stretch, स्तीर्यते stīryáte; प्र prī, पूर्यते pūryáte.

5. खन् khan, to dig, has either खन्यते khanyáte or खायते khāyáte; जन् gan, to beget, जन्यते ganyáte (जायते gāyate is Âtm., cl. iv; ep. 174).

6. Roots ending in consonants preceded by a nasal lose the nasal: रंज् rañg, to tinge, रज्यते ragyáte.

7. Roots liable to Samprasârana (151, 2) take it: यज् yag, इज्यते igyáte; वच् vak, उच्यते ukyáte; ग्रह् grah, गृह्यते grihyáte.

8. शास् sâs makes शिष्यते sishyáte (cp. 144, cl. ii, 5); ह्वे hve, हूयते hūyáte; वे ve, to weave, जयते ūyáte; व्वे vve, to envelope, वीयते viyáte.

176 (400).

PASSIVE.

Pres. भूये bhūyé	भूयसे bhūyāse	भूयते bhūyáte, etc.
Impf. अभूये ābhūye	अभूयथा: ābhūyathāh	अभूयते ābhūyate, etc.
Opt. भूयेय bhūyéya	भूयेथा: bhūyēthāh	भूयेत bhūyēta, etc.
Impv. भूयै bhūyai	भूयस्व bhūyāsva	भूयताम् bhūyātām, etc.

General Forms of the Passive.

177 (401). As the general forms of the Passive drop the य ya, they do not differ, except in the periphrastic perfect and the aorist, from the general forms of the Âtmanepada.

Periphrastic Perfect.

178. This tense is the same as in the *Ātmanepada*, only the auxiliary verbs **अस्** *as* and **भू** *bhū*, as well as **कृ** *kri*, must be conjugated in the *Ātmanepada*.

Aorist.

179 (402). The *Ātm.* of this tense (158, 160) supplies the place of the Passive except in the third person singular, which has a special form.

180 (403). The 3rd sing. adds to the root the suffix **इ** *i*, which requires Vriddhi of final and Guza of medial vowels (but **अ** *a* is lengthened) followed by *one* consonant: लू *lū*, अलावि *ālāv-i*; बुध् *budh*, अबोधि *ābodh-i*; क्षिप् *kship*, अक्षेपि *ākshep-i*; नी *nī*, अनायि *ānāy-i*; कृ *kri*, अकारि *ākār-i*; स्तृ *strī*, अस्तारि *āstār-i*; सृज् *srig*, असर्जि *āsarg-i*; दह् *dah*, अदाहि *ādāh-i*.

Note—Verbs in **अय** *aya* drop the suffix before the passive **इ** *i*: कोरय *korāya*, अकोरि *ākor-i*.

Irregularities.

181. 1. दा *dā* and other roots in **अ** *ā* insert **य** *y* before the **इ** *i*: अदायि *ādāy-i*.

2. A few verbs with medial **अ** *a* are irregular in inserting a nasal or in not lengthening the **अ** *a*: रम् *rabh*, to desire, अरंभि *ārambh-i*; जन् *gan*, अजनि *āgan-i*. हन् *han* has अघानि *āghân-i* or अवधि *āvadh-i*.

PARTICIPLES, GERUNDS, AND INFINITIVE.**I. Active Participles.**

182 (414). The base of the present and future participles Par. is formed with the suffix **अन्** *at*. The strong base is obtained by dropping the **इ** *i* of the 3rd pl. pres. and fut. Par.: hence verbs of the third class and other reduplicated verbs (144, cl. ii, 5; 203) have no nasal in the strong base of the pres. part., while the fut. part. always has **अन्** *ant* as its strong base. Thus:—

ROOT.	PRES. PART. (strong base).	FUT. PART. (strong base).
भू bhû (1)	भवत् bhávant	भविष्यत् bhavishyánt
क्री kṛi (9)	क्रीयत् kṛinánt	क्रेष्यत् kreshyánt
हू hu (3)	गुह्यत् gúhvat	होष्यत् hoshyánt

Note—The pres. part. of अस् as, to be, is सत् sat, that of हन् han is ग्नत् ghnat. (On the decl. of participles in अत् at, see 97.)

183 (416). The **reduplicated perfect** participle is formed with वस् vas (101). It is most easily formed by taking the 3rd pl. Par., with which the weakest base is identical; only that the स् s, being here always followed by a vowel, is changed to ष sh. In forming the middle and strong bases from this, it must be remembered—

1. That roots ending in a vowel restore that vowel, which, before उः uh, had been naturally changed to a semivowel.

2. That all verbs which, without counting the उः uh, are monosyllabic in the 3rd pl., insert इ i.

3RD PLUR.	WEAKEST BASE.	STRONG BASE.	MIDDLE BASE.
बभूवुः	बभूवुषा	बभूवांसम्	बभूवद्भिः
babhûvúh	babhûvúsh-â	babhûvâms-am	babhûvâd-bhih
चोरयामासुः	चोरयामासुषा	चोरयामासिवांसम्	चोरयामासिवद्भिः
korayâmâsúh	-yâmâsúsh-â	-yâmâs-i-vâms-am	-yâmâs-i-vâd-bhih
तेनुः	तेनुषा	तेनिवांसम्	तेनिवद्भिः
tenúh	tenúsh-â	ten-i-vâms-am	ten-i-vâd-bhih
ईजुः	ईजुषा	ईजिवांसम्	ईजिवद्भिः
îgúh	îgúsh-â	îg-i-vâms-am	îg-i-vâd-bhih

Note—The present perfect वेद véda does not insert इ i: विदुषा vidúsh-â, विद्वांसम् vid-vâmsam, विद्वद्भिः vidvâd-bhih.

Âtmanepada and Passive Participles.

184 (419-421). **Present** and **Future** participles Âtmanepada and Passive are formed with the suffix मान mâna, which is added

after dropping the 3rd pl. termination °न्ते -nte: भवमान bháva-māna, भविष्यमान bhavishyá-māna; भूयमान bhūyá-māna.

Verbs of the **second conjugation** take आन āna instead of मान māna in the **pres. Âtm.**: होयमाण hoshyá-māna, हूयमाण hūyá-māna, but जुहान gúhv-āna.

185 (418). The **Perfect Âtm.** is formed with the suffix आन āna, which is added after dropping इरे ire, the termination of the 3rd pl. Âtm.: बभूविरé babhūv-iré, बभूवान babhūv-āná; तेनिरé ten-iré, तेनान ten-āná.

186 (422). The **Perfect Passive Participle** is formed with the suffixes त tá and न ná. The latter is attached immediately to the root: लू lū, लून lū-ná; the former either immediately: जि gi, जित gi-tá, or with intermediate इ i: पत् pat, पतित pat-i-tá. The number of verbs taking इ i is, however, very small.

The suffixes being accented, the root has a tendency to be weakened in the usual way.

1 (442). Most verbs in ई i and ऊ ū, and those in चृ rī (which becomes ईr ír, or ऊr ūr after labials) and in द d, take the suffix न ná: ली lí, to cling, लीण lí-ná; लू lū, लून lū-ná; स्तृ strī, स्तीर्य stīr-ná; पृ prī, पूर्ण pūr-ná; भिद् bhid, भिन्न bhin-ná.

Note—नुद् nud, to push, विद् vid, to find, and उद् und, to wet, optionally take त tá: नुत् nun-ná or नुत्त nut-tá.

2. Other verbs, with a few exceptions, take त tá. Causative verbs form this participle with intermediate इ i after rejecting अय aya: कारय kār-áya, from कृ kri, to do, कारित kār-i-tá.

Note—By adding the possessive suffix वत् vat to the past pass. part. a new participle of very common occurrence is formed, being in fact a **perfect active** participle. Thus कृत kri-tá, done, becomes कृतवान् kṛtá-vān, one who has done, but generally used as a finite verb: स तत् कृतवान् sá tát kṛtāvān, he has done it; सा तत् कृतवती sá tát kṛtāvati, she has done it (cp. 101, note 2).

187 (453). The **Future Passive Participle** is formed with the suffixes **तव्य távya**, **अनीय anīya**, and **य ya** (yá, yā, ya), which correspond to the Latin participles in -ndus: **कर्तव्यः kar-távyah**, **करणीयः kar-anīyah**, **कार्यः kār-yah**, faciendus.

I (454). The participle in **तव्य távya** is most easily formed by taking the periphrastic future (169) and substituting **तव्य távya** for **ता tā**: **दा dá**, **दाता dá-tā**, **दातव्य dá-távya**; **जि gi**, **जेता ge-tā**, **जेतव्य ge-távya**.

II (455). **अनीय anīya** is generally added to the root as it appears before **तव्य távya**, intermediate **इ i** being omitted. Guna vowels of course change their final element to the corresponding semi-vowel: **जि gi**, **जेतव्य ge-távya**, **जयनीय gay-anīya**.

The अव **āva** of the causative is rejected: **भावय bhāv-āya**, **भावनौय bhāv-anīya**.

III (456). In order to form the participle in **य ya**, it is generally sufficient to take the form in **अनीय anīya** and to cut off **अनी anī**. Thus **भवनीय bhav-anī-ya** becomes **भव्य bhāv-ya**; **चेतनीय ket-anī-ya**, **चेत्य ket-ya**; **जयनीय gay-anī-ya**, **जेय ge-ya**.

The following are a few special rules:—

1. Final **आ ā** and diphthongs become **ए e**: **दा dá**, **देय dé-ya**; **गै gai**, **गेय ge-ya**.

2. Final **ऋ ri** and **ॠ ri** take **Vriddhi** instead of Guna: **कृ kri**, **कार्य kār-ya** (but **करणीय kar-anīya**).

3. Penultimate **ऋ ri** generally remains unchanged: **दृश्य drś-ya** (but **दर्शनीय dars-anīya**); penultimate **ॠ ri** becomes **ई ir**.

4. Penultimate **अ a**, prosodically short, is lengthened, unless the final consonant is a labial: **हस् has**, **हास्य hās-ya**, but **लभ् labh**, **लभ्य labh-ya**. It remains short in **शक् sak-ya**, from **शक् sak**, to be able, in **सह sah-ya**, from **सह sah**, to bear, and in some other verbs.

हन् han forms **वध्य vadh-ya** and **घात ghât-ya**.

188 (423). The indeclinable participle or Gerund is formed with the suffixes **त्वा tvā** (य **ya**, त् **tya**) and **अम् am**.

त्वा tvā may, as a rule, be substituted for the **त tá** of the passive participle: कृ **kri**, to do, कृत **kri-tá**, done, कृत्वा **kri-tvā**, having done; वच् **vak**, to speak, उक्त **uk-tá**, spoken, उक्त्वा **uk-tvā**, having spoken. The suffix **अय aya**, however, is retained (cp. 186, 2) before **त्वा tvā**, which in this case is always added with intermediate इ **i**: कुर **kur**, चोरयित्वा **koray-i-tvā**.

189 (445). Verbs compounded with prepositions take य **ya** (unaccented) instead of **त्वा tvā**: भूत्वा **bhū-tvā**, but संभूय **sam-bhū-ya**; उक्त्वा **uk-tvā**, but प्रोच्य **pra-úk-ya**; from तृ **trí**, to cross, अवतीर्य **ava-tīr-ya**, having descended; पृ **prí**, संपूर्य **sam-pūr-ya**.

The **अय aya** of causatives is retained (the final **अ a** being dropped) before य **ya**, if the radical vowel is short: संगमय **sam-gam-áya**, to cause to assemble, संगमय्य **sam-gam-áy-ya**; but विचारय **vi-kār-áya**, to consider (caus. of चर् **kar**, to move), विचार्य **vi-kār-ya**.

त्य **tya** is added, instead of य **ya**, to compound verbs ending in—

a. A short vowel: गित्वा **gī-tvā**, but विजित्य **vi-gí-tya**.

b. न् **n**, which is dropped (in some cases only optionally): हन् **han**, हत्य **-há-tya**; मन् **man**, मत्य **-má-tya** or मन्य **-mán-ya**. खन् **khan** has खाय **-khā-ya**.

c. म् **m**, if it is dropped (which is optional): गम् **gam**, आगत्य **â-gá-tya** or आगम्य **â-gám-ya**; नम् **nam**, प्रणत्य **pra-ná-tya** or प्रणम्य **pra-nám-ya**.

190 (460). The indeclinable participle in **अम् am** (unaccented) is most easily formed by adding the suffix to that form which the verb assumes before the इ **i** of the 3rd sg. aor. pass. (180): भुञ् **bhuḡ**, अभोजि **â-bhog-i**, it was eaten, भोजम् **bhóg-am**, having eaten; पा **pá**, to drink, अपायि **â-pây-i**, पायम् **pây-am**.

Infinitive.

191 (459). The infinitive (=Lat. supine) is formed by adding तुम् **tum** (unaccented) to the form which the verb assumes before

the ता tá of the periphrastic future or the तव्य távya of the fut. part. pass.: बुध् budh, बोधितुम् bódh-i-tum; भू bhû, भवितुम् bháv-i-tum; कृ kri, कर्तुम् kár-tum; दृश् dris, द्रष्टुम् drásh-tum; कुर kur, चोरयितुम् kor-áy-i-tum.

Derivative Verbs.

I. Causatives.

192 (461). These verbs are formed in the same way as those of the tenth class (136, 4): नी ní, to lead, नायय náy-áya, to cause to lead; कृ kri, to make, कारय kár-áya, to cause to make; विद् vid, to know, वेदय ved-áya, to cause to know; सह sad, to sit, सादय sád-áya, to set.

Note—Most verbs in अम् am do not lengthen their vowel: गम् gam, गमय gam-áya.

193 (463). Nearly all verbs in आ â, and most of those in ए e, ऐ ai, ओ o (which become आ â), insert प् p before the causative suffix: दा dâ, to give, दापय dâ-páya, to cause to give; दो do, to cut, दापय dâ-páya, to cause to cut.

Irregularities.

194 (463, II). इ i with अधि adhi, to read, अध्यापय adhy-âpáya, to teach; च्च ri, to go, अर्पय ar-páya, to place; जि gi, जापय gâpáya; शा gñâ, शापय gñâ-páya or शपय gñâ-páya; धू dhû, to shake, धूनय dhûnáyá; पा pâ, to protect, पालय pâláyá, to protect; प्री prî, to love, प्रीणय prînáyá, to delight; भी bhî, to fear, भीषय bhîsháyá or भायय bhâyáyá, to frighten; रुह ruh, to grow, रोहय roháyá or रोपय ropáyá; लभ labh, लभय lambháyá; शद् sad, to fall, शातय sâtáyá, to fell; सिद् sidh, to succeed, साधय sâdháyá, to perform, सेधय sedháyá, to perform sacred rites; हन् han, घातय ghâtáyá.

195 (464). Like the verbs of the tenth class, causatives retain अय áya throughout, except in the reduplicated aorist and the Benedictive Par.

196 (465). If a causative is to be used in the passive, **अय** *āya* is dropped, but the root remains the same as it would have been with **अय** *āya*. Hence **कार्यते** *kâr-yāte*, he is made to do; **रोष्यते** *rop-yāte*, he is made to grow. In the general tenses, however, where the **य** *ya* of the passive disappears, the causative **अय** *āya* may or may not reappear: there are thus two forms throughout, e. g. Fut. **भावयिष्यते** *bhāvay-ishyāte* or **भाविष्यते** *bhāv-ishyāte*.

II. Desideratives.

197 (467). Desiderative bases are formed by reduplication of a peculiar kind and by adding **स्** *s* to the root, with or without intermediate **इ** *i*. Thus from **भू** *bhû*, to be, **बुभूष्** *bû-bhû-sh*, to wish to be. These new bases are conjugated like verbs of the first conjugation. The accent is on the reduplicative syllable.

Special Rules of Reduplication.

198 (473-7). 1. All vowels, except **उ** *u* or **ऊ** *û*, are represented by **इ** *i* in the reduplicative syllable; **उ** *u* or **ऊ** *û* (also when **ऊर्** *ûr* stands for **चू** *ri* or **चूर्** *ri* after labials) is regularly represented by **उ** *u*.

Ex. **पक्** *pak*, **पिपक्षति** *pi-pak-sha-ti*; **स्था** *sthâ*, **तिष्ठसति** *tî-shthâ-sa-ti*; **वृत्** *vrit*, to turn, **विवृत्सति** *vi-vrit-sa-ti*. But **तुद्** *tud*, **तुत्सति** *tû-tut-sati*; **मृ** *mri*, **मुमूर्षति** *mû-mûr-shati*.

2. Roots beginning with a vowel have a peculiar kind of internal reduplication with **इ** *i*.

Ex. **अश्** *as*: **अशिषिषति** *as-is-ishati*; **अक्क्ष** *aksh*: **अक्क्षिषति** *ak-iksh-ishati*; **उक्क्ष** *ukkh*: **उक्क्षिषति** *uk-ikkh-ishati*. **आप्** *âp*, to obtain, forms (by contraction) **ईप्सति** *îp-sati*.

If the root ends in a double consonant, the first letter of which is **न्** *n*, **द्** *d*, or **र्** *r*, the second letter is reduplicated: **अर्क्** *ark*: **अर्क्किषति** *ark-ik-ishati*; **उद्** *und*: **उद्दिषति** *und-id-ishati*.

Irregularities.

199 (471). गम् gam: जिगांसति *gi-gâm-sati* or जिगमिषति *gi-gam-i-shati*; कृ कृ: चिकीर्षति *kî-kîr-shati*; ग्रह् grah: जिघृक्षति *gi-ghrîk-shati*; जि gi: जिगीषति *gi-gî-shati*; दुह् duh: दुधुक्षति *dû-dhuk-shati*; पत् pat: पिपतिषति *pî-pat-i-shati* or पिपति *pît-sati*; प्रह् prah: पिपृच्छति *pî-prîksh-i-shati*; लभ् labh: लिप्सते *lîp-sate*; शक् sak: शिष्यते *shik-shate*; स्वप् svap: सुषुप्ति *sû-shup-sati*; हन् han: जिघांसति *gi-ghâm-sati*.

III. Intensives (Frequentatives).

200 (478). These bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb.

Only verbs beginning with a consonant and consisting of one syllable are liable to be turned into intensive bases. Verbs of the tenth class therefore cannot be changed into intensive verbs.

201 (480). Intensives are formed by a peculiar reduplication. There are two kinds: the one adds य *yâ* (accented) to the reduplicated base and is conjugated in the *Âtmanepada* only; the other adds the personal terminations immediately to the reduplicated base (the first syllable of which is accented) and is conjugated in the *Parasmaipada* only.

भू *bhû* accordingly forms बोभूयते *bo-bhû-yâ-te* and बोभोति *bô-bho-ti*. Roots ending in vowels retain the य *ya* of the intensive base in the general tenses, roots ending in consonants drop it. Hence Fut. बोभूयिता *bobhûy-i-tâ*, but सोसूचिता *so-sûk-i-tâ*.

202 (481). When य *yâ* is added the effect on the base is the same as in the Passive (175) and Bened. Par. (172); only च् *ri*, when following a simple consonant, is changed to री *rî*, not रि *ri*: कृ *kri*, केकीयते *ke-kri-yâ-te*.

203 (482). Intensives in य *ya* are conjugated like the fourth class in the *Âtmanepada*, while those which do not take य *ya* are

treated like bases of the third class, the radical syllable taking Guna in the strong forms. The reduplicated syllable, of course, has Guna throughout.

In the second form, ई i may be optionally inserted before the personal terminations in the sg. pres., 2. and 3. sg. impf., and 3. sg. impv. Bases ending in consonants do not take Guna before this ई i nor before terminations beginning with vowels; e. g. विद् vid : वेवेसि vé-ved-mi or वेविदीमि vé-vid-i-mi, वेविदानि vé-vid-āni; but बोभवानि bô-bhav-āni.

Special Rules of Reduplication.

204 (484). 1. Regular intensives take Guna and lengthen अ a to आ ā in the reduplicative syllable.

In the second form, अ् ri is reduplicated with अर् ar; अ् ri with आ ā (अर् ar being considered the base): कृ kri, चर्कति kār-kar-ti; प्र प्र, पापति pā-par-ti.

2 (486). Roots ending in a nasal preceded by अ a, repeat the nasal in the reduplicative syllable. The repeated nasal is treated like म m, and the vowel being long by position, is not lengthened.

Ex. गम् gam : जंगम्यते gañ-gam-yā-te, जंगमीति gañ-gam-īti; हन् han : जघम्यते gañ-ghan-yā-te, जघनीति gañ-ghan-īti.

Irregularities.

205 (487-490). 1. A few verbs insert a nasal in the reduplicative syllable: जप् gap, to recite, जगप्यते gañ-gapyāte; दह dah, ददसते dan-dahyāte.

2. Some roots insert नी nī between the reduplicative syllable and the root: पत् pat, पनीपत्यते pa-nī-patyāte, पनीपतीति pā-nī-patīti.

3. Roots with penultimate अ् ri and, in the second form, those ending in अ् ri, insert री rī after the reduplicative syllable: दृश् dris, दरीदृश्यते da-rī-drīsyāte; मृ mri, मरीमति mā-rī-mati.

IV. Denominatives.

206 (493). These verbs are formed with **अय** áya, **य** yá, and **स्य** syá, or without any suffix from nominal bases, and express some relation of the subject to the nouns from which they are derived. They are inflected like verbs of the first conjugation, partly in the Par., partly in the Âtm.

1 (503). Without a derivative suffix : from **कृष्ण** *krishna*, **कृष्णाति** *krishna-ti*, he behaves like *Krishna*; from **पितृ** *pitṛ*, father, **पितरति** *pitár-ati*, he behaves like a father.

2, a (494). Denominatives in **य** yá, *Parasmaipada*, are formed by adding **य** yá to the base of a noun, and express—

a. A wish : from **गो** *go*, cow, **गव्यति** *gav-yáti*, he wishes for cows. These are a kind of nominal desideratives, but never govern an accusative.

β. Looking upon or treating something like the object expressed by the noun : from **पुत्र** *pútra*, son, **पुत्रीयति** *putrī-yáti*, he treats like a son.

b (497). Denominatives in **य** yá, *Âtmanepada*, mean behaving like, or becoming like, or actually doing what is expressed by the noun. Final **अ** a, **इ** i, **उ** u are lengthened : from **इयेन** *syená*, hawk, **इयेनायते** *syená-yáte*, he behaves like a hawk ; **शुचि** *súki*, pure, **शुचीयते** *sukī-yáte*, he becomes pure.

Note (501)—Denominatives in **य** yá retain the **य** y in the general tenses, unless it is preceded by a consonant, when it may or may not be dropped : Fut. **पुत्रीयिता** *putrīy-itā* only, but **समिध्यिता** *samidhy-itā* or **समिधिता** *samidh-itā*.

3 (502). Denominatives in **अय** áya, which are treated like verbs of the tenth class and are conjugated in the *Parasmaipada* and *Âtmanepada*, express the act implied by the nominal base : **शब्द** *śabda*, sound, **शब्दयति** *sabdáyati*, he makes a sound ; **मिश्र** *misra*, mixed, **मिश्रयति** *misráyati*, he mixes.

4 (499). Denominatives in **स्य** *sya* express a wish: **क्षीर** *kshîrá*, milk, **क्षीरस्यति** *kshîra-syáti*, the child longs for milk.

CHAPTER V.

INDECLINABLE WORDS.

Prepositions.

207 (504). The following prepositions may be joined with verbs, while the first ten may be used separately governing cases:—

a. **अति** *áti*, beyond; **अधि** *ádhi*, over (sometimes **धि** *dhi*); **अनु** *ánu*, after; **अप** *ápa*, off; **अपि** *ápi* (sometimes **पि** *pi*), upon; **अभि** *abhí*, towards; **आ** *ā*, near to; **उप** *úpa*, upon, next, below; **परि** *pári*, round; **प्रति** *práti*, back.

b. **अव** *áva* (sometimes **व** *va*), down; **उद्** *úd*, up; **दुः** *duḥ*, ill; **नि** *ní*, into, downwards; **निः** *níḥ*, without; **परा** *párā*, back, away; **प्र** *prá*, before; **वि** *ví*, apart; **सम्** *sám*, together; **सु** *sú*, well.

208 (506). Prepositions are usually placed **after**¹ the case they govern. Only three, **अनु** *ánu*, **आ** *ā*, **प्रति** *práti*, are in common use as independent prepositions.

a. The **accusative** is governed by **अति** *áti*, **अनु** *ánu*, **अभि** *abhí*, **उप** *úpa*, **परि** *pári*, **प्रति** *práti*.

b. The **ablative** by **अप** *ápa*, **आ** *ā*, **परि** *pári*, **प्रति** *práti*.

c. The **locative** by **उप** *úpa* and **अधि** *ádhi*.

Thus three of the above ten prepositions govern two cases: **परि** *pári* and **प्रति** *práti* the acc. and abl.; **उप** *úpa*, acc. and loc.

209 (507). Several adverbs are used like prepositions governing a case:—

a. **Acc.**: **अन्तर्** *ántár*, between; **अन्तरा** *antarā*, **अन्तरेण** *ántareṇa*,

¹ Greek prepositions preserve their original position and accentuation in the so-called anastrophe: *πρίν*, *πῶτε* (cp. Benfey, *Vedica und Linguistica*, pp. 112–114).

without, regarding; **अतिकम्** antikám, near (also abl., gen.);
अभितः abhítah, around; **उपरि** upári, above, over (also gen.);
उभयतः ubhayátah, on both sides; **रिते** rité, without (also abl.);
तिरः tiráh, across (also loc.); **निकषा** nikashá, near; **विना** víná
 (also instr., abl.)

b. **Instr.**: **अलम्** álam, enough (also dat.); **समम्** samám, सह
 sahá, **सार्धम्** sárdhám, together with.

c. **Abl.**: **अनन्तरम्** anantarám, after; **आरभ्य** árabhya, beginning
 from; **उर्ध्वम्** úrdhyám; **परम्** páram, after; **प्रभृति** prabhṛti, from;
बहिः bahíh, outside.

d. **Gen.**: **अग्रे** ágre, before; **अधः** adháh, below (also gen.); **अवः**
 aváh, below; **कृते** krité, for the sake of; **पश्चात्** pashkát, after;
पुरः puráh, **पुरस्तात्** purástát, before; **समक्षम्** samakshám, in the
 presence of.

Conjunctions and other Particles.

210 (508). **अति** áti, commonly prefixed to adjectives and ad-
 verbs in the sense of 'very.' **अतिसत्वरम्** atisatvaram, very quickly.
 It is sometimes used in the sense of 'going beyond' with *nouns*
 to form adjectives: **अतिस्त्रिः** atistrih, going beyond (=excelling)
 a woman.

अथ átha: 1. in narration, 'then,' 'afterwards'; 2. connecting
 parts of a sentence=and, also, moreover; 3. in the headings of
 books, chapters, etc., now=here begins (opposed to **इति** iti, here
 ends); 4. if: **अथ तांस्मानुज्झामि गमिष्यामि यमक्षयम्** atha tân
 na anugakkhāmi, gamishyāmi yamakshayam, if I do not follow
 them, I shall go to Yama's abode.

अथ किम् atha kim, what else=it is so, certainly, yes.

अथ वा atha vá: 1. or; 2. or rather, correcting a previous state-
 ment; 3. for indeed: **अथ वा साध्विदमुच्यते** átha vá sādhu idam
 ukyate, for it is indeed well said.

अधिकृत्य *adhikṛtya*, a gerund governing the acc., is used like a prep. = regarding, with respect to, with reference to: **शकुंतलाय-
धिकृत्य ब्रवीमि** *sakuntalām adhikṛtya bravīmi*, I speak with refer-
ence to Sakuntalā (cp. **उद्दिश्य** *uddīśya*).

अपि *āpi*: 1. like **च** *ka*, connecting parts of a sentence: more-
over, and (**अपि** *āpi*—**अपि** *āpi*, both—and); 2. also: **दमनकोऽपि**
निर्जगाम *damanako=pi nirgagāma*, Damanaka also (on his part)
went away; 3. even, though: **बालोऽपि** *bālo=pi*, even a child;
एकाक्वपि *ekākī api*, though alone; 4. 'all,' with numerals: **चतुर्णा-
मपि वर्णानाम्** *katurṇām api varṇānām*, of all the four castes.

Besides these four senses, in which it always follows the word
it belongs to, **अपि** *āpi* is used at the beginning of sentences as an
interrogative particle: **अपि तपो वर्धते** *api tapo vardhate*, is your
penance prospering?

आ *ā*, prefixed to adjectives and participles, means: somewhat,
a little, scarcely: **आपक्व** *āpakva*, a little cooked (half-cooked);
आरक्त *ārakta*, somewhat red, reddish; **आलक्ष्य** *ālakshya*, scarcely,
only just, visible. (There is also a preposition and an interjection
आ *ā*.)

इति *iti*, thus, 1. is placed at the end of the exact words of
quotations. With verbs of saying it supplies the place of inverted
commas and of the indirect construction in English: **तवाहं
करिष्यामीति स मामुवाच** *tava āgṛhām karishyāmi iti sa mām uvāka*,
he said to me, 'I will do thy bidding,' or, he said to me that
he would do my bidding.

It is similarly used to quote thoughts, intentions, knowledge,
though not uttered: **बालोऽपि नावमंतव्यो मनुष्य इति भूमिपः** *bālo=pi
na avamantavyo manushya iti bhūmipaḥ*, one should not despise a
king, though a child, because (= saying to oneself) he is a mere
human being; **न धर्मशास्त्रं पठतीति कारणम्** *na dharmasāstram
pṛthasīti kāraṇam*, (the knowledge) that he reads the book of the

law, is not a cause; दातव्यमिति यद्दानं दीयते dātavyam iti yad dānam diyate, a gift which is presented from a sense of duty.

2. = here ends, at the end of books, chapters, etc.: इति तृतीयोऽंकः iti tritīyo-ṅkaḥ, here ends the third act.

3. In the capacity of, as far as, as regards, as for: शीघ्रमिति सुकरं निभृतमिति चिंतनीयं भवेत् śighram iti sukaram nibhritam iti kintānīyam bhavet, as for doing it quickly, it is easy; as for doing it secretly, it must be thought of.

किमिति kimiti, why indeed? तथेति tathā iti, yes.

इव iva, enclitic: 1. like: अयं चोर इवाभाति ayam kora iva ābhāti, this man looks like a thief; 2. as if, as it were: साक्षात् पश्यामीव पिनाकिनम् sākshāt pasyāmīva pinākinam, I see, as it were, Siva himself; 3. indeed, possibly (German wohl), with interrogatives: किमिव मधुराणां मंडनं नाकृतीनाम् kim iva madhurāṇām mandanam na ākrīṇām, what indeed is not an ornament to lovely figures?

उद्दिश्य uddīśya, a gerund, lit. pointing towards, is used like a prep. governing the acc., = with reference to, towards: स्वपुरमुद्दिश्य प्रतस्थे svapuram uddīśya pratasthe, he set out towards his town.

एव evā, just, only, exactly, quite, gives emphasis to the preceding word. It must be rendered in various ways, sometimes merely by stress: एक एव eka eva, quite alone; वसुधैव vasudhā eva, the whole earth; मृत्युरेव mrityur eva, sure death. तथैव tathā eva, also; तदेव tad eva, this very, the same; नैव na eva, by no means; चैव ka eva, and also.

एवम् evām, thus, so: एवमस्तु evam astu, so be it; नैवम् mā evam, not so!

कच्चिद् káḥkit, = I hope, implies a question, to which the answer expected is 'yes' (= Lat. nonne): कच्चिद्द्रष्टा त्वया राजन् दमयन्ती kakkid drishṭā tvayā rājan damayantī, I hope you have seen Damayantī, O king? With a negative = I hope not (Lat. num):

कञ्चित् नृपपराधं ते कृतवानस्मि kakkit tu na aparādham te kṛitavān
asmi, I have not done you any injury, I hope?

कामम् kāmam, 1. gladly : कामम् kāmam—न तु na tu, rather—
than (cp. वरम् varam—न na); 2. indeed, certainly, forsooth;
3. granted, supposing : generally followed by तु tu, but, or तथापि
tathāpi, nevertheless.

क्व kvá, where, if repeated with another question, expresses great
difference, incongruity or incompatibility : तपः क्व वत्से क्व च तावकं
वपुः tapaḥ kva, vatse, kva ka tāvakam vapuḥ, how great is the
incompatibility between (the tenderness of) thy body and (the
hardship of) penance, O girl!

किम् kim, 1. what ; 2. why, wherefore ; 3. whether, in dependent
clauses, followed by 'or:' वा vā, उत utá, आहो āho, or आहोस्वित्
āhosvit ; 4. bad, when prefixed to nouns : किराजा kimrāgā, a bad
king.

किमु kim u, किमुत kim uta, or किं पुनः kim punaḥ, how much
more, how much less : एकैकमप्यनयोय किमु यत्र चतुष्टयम् ekai-
kam apiṇarthāya kimu yatra katushtayam, even one of these
(taken singly) causes ruin, how much more the four together!

किल kila (quidem) follows the word to which it belongs,
1. indeed, to be sure, or merely emphatic : अर्हति किल कितव
उपद्रवम् arhati kila kitava upadravam, to be sure the rogue de-
serves annoyance ; एकस्मिन् दिने व्याघ्र आजगाम किल ekasmin
dine vyāghra āgagāma kila, one day a tiger *did* come ; 2. as is
well known, they say : बभूव योगी किल कर्तावीर्यः babhūva yogī
kila kártavīryaḥ, there lived, as is well known, a Yogi Kártavīrya.

केवलम् kévalam, 1. adj. mere, absolute ; 2. adv. only, merely :
केवलं स्वपिति kevalam svapiti, he sleeps only. न केवलम् na ke-
valam—अपि api, किंतु kintu, or प्रत्युत pratyuta (on the contrary),
not only—but.

खलु khálu, 1. indeed, often merely emphasizing the preceding

word; 2. pray, please, in entreaties: देहि खलु मे प्रतिवचनम् *dehi khalu me prativakanam*, please give me an answer (German *doch*); 3.= do not, with gerund: खलु रुदिता *khalu ruditvâ*, do not weep (cp. अलम् *âlam*, 230, III, 3). न खलु *na khalu*, certainly not, I hope not.

च *ka*, enclitic (= *re*, *que*), and, also: गोविंदो रामश्च *govindo râmas ka*, Govinda and Râma. When more than two words are connected, the conjunction is commonly used with the last only, as in English.

च *ka*—च *ka*, 1. both—and; 2. on the one hand—on the other hand, though—yet; 3. no sooner—than.

चेत् *két*, if, never begins a sentence like यदि *yâdi*, if. न चेत् *na ket* or नो चेत् *no ket*, otherwise, lest: सर्वे विमृश्य कर्तव्यं नो चेत् पश्चात्तापं व्रजिष्यसि *sarvam vimrisya kartavyam no ket paskâttâpam vragishyasi*, everything should be done after deliberation, otherwise (lit. if not), you will (or, lest you) come to repentance.

ततः *tâtah*, 1. from that place, thence; 2. after that, then. ततस्ततः *tatastatah*=what next, go on, proceed; said by one listening to a narration.

तथा *tâthâ*, 1. in that manner, so, accordingly; 2. and, as well as (= च *ka*); 3. yes, it is so, it shall be done.

तथापि *tathâ api*, nevertheless.

तद् *tâd*, 1. pron. that; 2. adv. then, therefore: राजपुत्रा वयं तद्विग्रहं श्रोतुं नः कुतूहलमस्ति *râgaputrâ vayam tad vigraham srotum na kutûhalam asti*, we are princes; therefore we have a curiosity to hear of war.

तु *tû*, never at the beginning of a sentence: but, however. किं तु *kim tu* has the same meaning.

तावत् *tâvat*, 1. so long: correl. यावत् *yâvat*, how long; 2. at once, in the first place, first of all=before doing anything else: इतस्तावदागम्यताम् *itas tâvad âgamyatâm*, come here first; 3. mean-

while, on one's part; 4. it is true, certainly (concessive): अस्ति देव तावदयं महान् भयहेतुः—किंतु *asti, deva, tâvad ayam mahân bha-ya-hetuḥ*—kintu, Sire, this is certainly a great cause of fear—but; 5. indeed, as for, as regards (emphatic): आवयोस्तावदेकमुदरम् *âva-yos tâvad ekam udaram*, as for us two, we have only one belly. न तावत् *na tâvat*, not yet.

न *ná*, not; with indef. pron. = no; न कोऽपि नरः *na ko=pi naraḥ*, no (= not any) man. न *na*—न *na* sometimes = an emphatic positive.

ननु *nanú* (*na + nu*), 1. with questions, why, surely, indeed, pray: ननु भवानग्रतो मे वर्तते *nanu bhavân agrato me vartate*, why, you yourself are before me; ननु को भवान् *nanu ko bhavân*, pray who are you? 2. with imperatives, pray: ननूच्यताम् *nanu ukyatâm*, pray tell; 3. with vocatives, oh, ah, well: ननु मानव *nanu, mânava*, well, man! 4. in arguments = it may be objected; followed by अत्रोच्यते *atra ukyate*, to this we reply.

नाम *nâma*, 1. by name: नलो नाम *nalo nâma*, Nala by name; 2. indeed, certainly, to be sure: मया नाम जितम् *mayâ nâma gitam*, I have indeed conquered; 3. pray, with interrogatives: को नाम राज्ञां प्रियः *ko nâma râgñâm priyaḥ*, who, pray, is a favourite with kings? 4. perhaps: पूर्वं दृष्टस्त्वया कश्चिद्धर्मज्ञो नाम *pûrvam dri-shṭas tvayâ kaskid dharmagñô nâma*, you have, perhaps, seen before a righteous man; 5. granted, with imperatives: स धनी भवतु नाम *sa dhanî bhavatu nâma*, granted he is rich.

अपि नाम *api nâma*, (at the beginning of a sentence) perhaps; मा नाम *mâ nâma*, perhaps (= I hope not); ननु नाम *nanu nâma*, surely: ननु नामाहमिहा किल तव *nanu nâma aham ishâ kila tava*, surely I am dear to thee.

नु *nú*, now, pray, in questions; expresses doubt or uncertainty when repeated: अयं भीमो नु धर्मो नु *ayam bhîmo nu dharmo nu*, can this be Bhîma or Dharma?

प्रायः prāyaḥ, प्रायः प्रायः prāyaḥ, प्रायेण prāyeṇa, 1. for the most part, generally, as a general rule; 2. in all probability.

पुनः punaḥ, 1. again; 2. but, on the other hand.

पुनः पुनः punaḥ punaḥ, again and again, repeatedly.

मुहुः mūhuḥ, often, repeatedly; generally मुहुर्मुहुः mūhur mūhuḥ.

मुहुः mūhuḥ—मुहुः mūhuḥ, now—now; at one time—at another time.

यतः yataḥ, 1. whence; often=यस्मात् yasmāt, from whom; sometimes used for 'where' and 'whither'; 2. for, because, since; frequently introduces a verse supporting a previous statement.

यथा yathā, 1. as, in the manner that: यथाज्ञापयन्ति देवः ya-thā ājñāpayanti devaḥ, as your Majesty commands; 2. like, as (=इव iva); 3. as, for instance; 4. in order that, so that (in this sense येन yena = *iva* is often used instead): अहं तथा करिष्ये यथा स वधं करिष्यामि ahaṁ tathā karishye yathā sa vadham karishyati, I shall so manage that he will slay him; 5. that, introducing (like यद् yad) a direct assertion, with or without इति iti: त्वयोक्तं मे यथा tvayā uktam me yathā—, you told me that—. यथा यथा yathā yathā—तथा तथा tathā tathā is used, like the Lat. quo—eo, with comparatives.

यद् yād, 1. that: किं यत् वेत्सि त्वम् kim yan na vetsi tvam, how is it that you do not know? 2. that, introducing direct assertions (like Gk. ὅτι) with or without इति iti at the end: वक्तव्यं यदिह मया हृत्वा प्रियेति vaktavyam yad iha mayā hatā priyā iti, you must say, 'I have slain my beloved here:' 3. because, since; 4. in order that: किं ज्ञप्तं कर्तुं यत् क्रुध्यते नृपः kim sakyam kartum yan na krudhyate nripaḥ, what can be done, in order that the king be not angry?

यावत् yāvat, 1. as far as, till, for, with acc., like a prep., of time and space: वर्षे यावत् varsham yāvat, for a year; आगमनं यावत् āgamanam yāvat, till the arrival; 2. just; expressing the will to do an action at once: यावदिमां ज्ञायामाश्रित्य प्रतिपालयामि ताम् yā-

vad imām kṛāyām āsṛitya pratipālayāmi tām, having resorted to this shade, I will just wait for her ; 3. with correl. तावत् tāvat, as long as—so long ; no sooner—than ; scarcely—when ; when—then.

वत् vat, like, used at the end of adv. compounds, = इव iva or यथा yathā : मृतवत् mṛita-vat, like a dead man.

वरम् varam—न ná, better—than ; क ka, तु tú, or पुनः púnah being generally added after न na : वरं प्राणत्यागो न पुनरधमानामुपगमः varam prāṇa-tyāgo na punar adhamānām upagamaḥ, better death than association with the base.

वा vā, enclitic, follows its word, 1. or ; 2. pray, with interrogatives : परिवर्तिनि संसारे मृतः को वा न जायते parivartini samsāre mṛitaḥ ko vā na jāyate, in the revolving world, who, pray, that is dead is not born again ?

हि hí, never at the beginning of a sentence ; 1. for, because ; 2. indeed, surely, verily : त्वं हि तस्य प्रियवयस्यः tvam hi tasya priya-vayasyaḥ, thou art indeed his dear friend ; 3. pray, with interr. : कथं हि देवाज्ञानीयाम् katham hi devāñ gāñīyām, how, pray, shall I know the gods ?

Interjections.

211 (509). अयि ayi, with vocative or supplying its place, = friend, prythee : अयि मकरोद्धानं गच्छावः ayi makara udyānam gakkhāvaḥ, prythee let us go to the garden of love.

अहह ahaha, exclamation of joy, amazement, or sorrow : अहह महापङ्के पतितोऽस्मि ahaha mahāpaṅke patito = smi, alas ! I have fallen into a deep quagmire.

अहो aho expresses astonishment, joy, sorrow, anger, praise, or blame : अहो गीतस्य माधुर्यम् aho gītasya mādhyuryam, Oh the sweetness of the song ! अहो हिरण्यक छास्योऽसि aho hiranyaka, ślāghyo = si, Ah, Hiranyaka, you are praiseworthy.

आ ā is used when something is recollected : आ एवं किल तत् ā evam kila tat, Ah, so indeed it was !

आः âh, excl. of joy, pain, or indignation : आः शीतम् âh sîtam, Oh, how cold it is !

दिष्ट्या dishtyâ (instr. of दिष्टि dishti, good luck), happily, thank heaven ! दिष्ट्या प्रतिहतं दुर्जातम् dishtyâ pratihatam durgâtam, thank heaven, the evil is averted ; with वृध् vridh, to increase = a person (nom.) is to be congratulated upon (instr. of thing) : दिष्ट्या महाराजो विजयेन वर्धते dishtyâ mahârâgo vigayena vardhate, your Majesty is to be congratulated upon your victory.

धिक् dhik, excl. of dissatisfaction or reproach, with acc. : धिक्कामस्तु dhik tvâm astu, shame on you !

वत vata, 1. sorrow : alas, woe ; 2. joy or surprise : oh ! 3. a simple voc. particle : एहि वत सखे ehi vata sakhe, ho ! friend, come.

साधु sâdhú, well ! bravo !

स्वस्ति svastí, hail ! adieu !

हंत hânta, excl. of joy or sorrow : Oh, alas ! हंत धिक् मामधन्यम् hanta dhiñ mām adhanyam, alas, fie upon me, a wretch !

हा hâ, हाहा hâ hâ, expresses grief (alas ! woe !) or astonishment, and is sometimes used with an accusative.

CHAPTER VI.

COMPOUND WORDS.

212 (510). The power of forming two or more words into one, which belongs to all Âryan languages, has been so largely developed in Sanskrit and enters to so considerable an extent into its syntax, that the general rules of composition claim a place even in an elementary grammar. All words making up a compound, except the last, appear in that form which is called their base, and when they have more than one, their middle base (84). Hence देवदासः deva-dâsah, a servant of a god, or of the gods.

213 (512). Compounds are most conveniently divided into

Determinative, Copulative, and Possessive. The first are called determinative compounds, because in them the first word determines (limits) the meaning of the last. There are two kinds of Determinatives: **Dependent** and **Descriptive**.

214 (513). I. a. A **Dependent** determinative (by native grammarians called **Tatpurusha**) is a compound in which the first word depends on the last. The relation of the former to the latter, if the compound were resolved, would be expressed by an oblique case, e. g. तत्पुरुषः tat-purushaḥ, the man of him, his man. The last word may be a substantive or a participle, or an adjective if capable of governing a noun.

Dependent compounds in which the first noun would be in the—

1. **Acc.:** वर्षभोग्य varsha-bhogyā, m. f. n. to be enjoyed a year long; ग्रामप्राप्त grāma-prāpta, m. f. n. having reached the village. The latter kind of compound, however, generally has the past participle at the beginning (प्राप्तग्राम prāpta-grāma), in which case it is a possessive compound (lit. having a reached village; cp. 218).

2. **Instr.:** धान्यार्थः dhānya-ārthaḥ, m. wealth (ārthaḥ) (acquired) by grain (dhānyena); देवदत्तः deva-dattaḥ, given by the gods, commonly used as a proper name with an auspicious sense (Dieudonné).

3. **Dat.:** यूपदारु yūpa-dāru, n. wood for a sacrificial stake.

4. **Abl.:** स्वर्गपतित svarga-patita, m. f. n. fallen from heaven.

5. **Gen.:** राजपुरुषः rāja-purushaḥ, m. the king's man.

6. **Loc.:** उरोज्ज uro-ga, m. f. n. produced on the breast.

Note 1. A few dependent compounds retain the case-terminations in the governed noun: धनंजय dhanam-gaya, m. gaining spoil, proper name (Arguna); परस्मैपदम् parasmai-padam, a word for the sake of another, i. e. the transitive form of verbs; वाचस्पतिः vācas-patiḥ, lord of speech; युधिष्ठिरः yudhi-shthirah, firm in battle, proper name.

Note 2. If the last part of a dependent compound is a verbal base, no change takes place, except that diphthongs, as usual, are changed to आ â, and bases ending in short vowels take a final त् t: विश्वजित् visva-gît, all-conquering, from जि gi, to conquer.

215 (517). I. b. **Descriptive** determinative compounds (by native grammarians called **Karmadhâraya**) are those in which the first word, either a noun (in apposition), or an adjective, or an adverb (particle), describes the second.

1. Nominally descriptive (appositional): राजर्षि râga-rîshi, king-sage = royal sage.

When the apposition implies a comparison, it is put at the end instead of the beginning: पुरुषव्याघ्रः purusha-vyâghrah, a tiger-like man.

2. Adjectivally: नीलोत्पलम् nîla utpalam, blue lotus.

Those compounds in which the adjective is a **numeral**, form with the native grammarians a special class called **Dvigu**. They are generally neuters or feminines expressing aggregates, but may also form adjectives by becoming possessive compounds (218). If an aggregate compound is formed, final अ a, अन् an, or आ â is changed to ई i, fem., or अम् am, neut.: त्रिलोकी tri-lokî, the three worlds; त्रिभुवनम् tri-bhuvanam, the three worlds; दशकुमारी da-sa-kumârî, an assemblage of ten youths.

गो go, cow, and नौ nau, ship, are changed to गव गava and नाव nâva: पञ्चगवम् pañka-gavam, an aggregate of five cows, but पञ्चगुः pañka-guh, adj., worth five cows.

रात्रि râtri, f. night, always becomes रात्र râtra, m. (n.), e.g. द्विरात्रः dvi-râtra, two nights.

3. Adverbially (including particles and prepositions): सुकृत su-krita, well done; अज्ञात a-gñâta, unknown; अधिस्त्री adhi-strî, chief woman. Some compounds of this kind are used adverbially in the accusative neuter, forming a special class, called **Avyâyîbhâva**, with the native grammarians: निर्मलिकम् nir-makshikam,

flylessly ; अनु रूपम् ānu-rūpam, after the form, i. e. accordingly ; यथाशक्ति yathā-sakti, according to one's ability ; सविनयम् sa-vinayam, politely.

Note—At the beginning of a descriptive compound महत् mahat, great, becomes महा mahā : महाराजः mahā-rājāḥ ; while at the end, राजन् rājan, king, अहन् āhan, n. day, सखि sākhi, friend, become राज rāja, अह aha, m. (n.) (sometimes अह् ahna, m.), सख sakha : परमाहः paramā-ghaḥ, m. the highest day ; प्रियसखः priya-sakhaḥ, m. a dear friend.

II. Copulative (Dvandva) Compounds.

216. The parts of these compounds are connected in sense by 'and.' The terminations are dual or plural, according to the sense, or else singular neuter : हस्त्यश्वाौ hasty-asvau, an elephant and a horse ; हस्त्यश्वाः hasty-asvāḥ, elephants and horses ; हस्त्यश्वम् hasty-asvam, the elephants and horses (in an army, collectively).

217. a. Adjectives are sometimes compounded into Dvandvas : शुक्लकृष्णौ sukla-kṛishnau, white and black.

b. Words ending in च्च ri, expressive of relationship or sacred titles, forming the first member of a compound and being followed by another word ending in च्च ri or by पुत्र putrá, son, change their च्च ri to आ ā : मातापितरौ mātā-pitārau, mother and father ; पितापुत्रौ pitā-putráu, father and son ; होतापोतारौ hotā-potārau, the Hotri and Potri priests.

c. When the names of certain deities are compounded, the first sometimes lengthens its final vowel : मित्रावरुणौ mitrá-varunau, Mitra and Varuna ; अग्नीषोमौ agnī-shómau, Agni and Soma.

III. Possessive (Bahuvrihi) Compounds.

218. These are always predicates referring to a subject expressed or understood, and are in fact determinatives ending in

nouns (which, as a rule, undergo no further change than that of accent and of being inflected in the three genders) used as adjectives. Thus नीलोत्पलम् *nīlotpalam*, a blue lotus, becomes a possessive adjective in नीलोत्पलं सरः *nīlotpalam sârah*, a lake possessed of blue lotuses. The accent is, as a rule, that of the first member of the compound. Possessives often come to be used as appellatives or proper names: सुहृत् *su-hrît*, m. f. n. having a good heart, becomes masc., a friend; वीरसेन *vîra-sena*, m. f. n. having an army (*sénâ*) of heroes (*vîrá*), becomes *Vîrasena*, m. (proper name).

Note—Possessives may contain other compounds: राजपुरुष-कार्यं *râga-purusha-kârya*, having the business of (a king's man); नीलोत्पलसरस्तीरः *nīlotpala-saras-tîrah*, possessing {the bank of a [(blue-lotus) lake]}: in the latter case, the whole compound, before becoming an adjective, was a genitive dependent; *nīlotpala-sarah* is a dependent, *nīlotpala* a descriptive compound. In नीलोच्चलवपुः *nīla uggvala-vapuh*, having a blue and resplendent body, the first two words form a copulative, the whole a descriptive, which finally becomes a possessive compound.

219. a. Words meaning 'hand' are placed at the end of possessive compounds: शस्त्रपाणि *sastra-pâni*, having a weapon in one's hand; तृणहस्त *trina-hasta*, having grass in one's hand.

b. अक्षि *âkshi*, eye, गन्ध *gandhâ*, smell, धनुः *dhânuh*, bow, and पाद *pâda*, foot, at the end of possessives become in most cases अक्ष *aksha*, गन्धि *gandhi*, धन्वन् *dhanvan*, पाद् *pâd*.

c. At the end of possessives:—

a. आदि *âdi*, beginning, आद्य *âdya*, first, प्रभृति *prâbhriti*, beginning, = et cetera: देवा इन्द्रादयः *devâ indra âdayah*, the gods Indra and the rest, lit. the gods having Indra as first. The qualified noun is often omitted: इन्द्रादयः *indrâdayah*, Indra and the rest.

β. मात्र *mâtra*, n. measure=only, merely: जलमात्रम् *gala-mâtram*, water alone, lit. that which has water for its measure, limit.

७. अंतर antara, n. difference = different, another : देशांतरम् de-
sa antaram, another country, lit. that which has a difference of
country.

८. अर्थे artha, aim, object, = for the sake of (commonly acc., dat.,
or loc. sing.): दमयन्त्यर्थम् damayanty-artham, for the sake of Dama-
yanti, lit. that which has Damayanti for an object.

d. क ka is added to words in अ ऋ, to feminines in ई ऐ (like नदी
nadi), and in the fem. to words in इन् in : बहुभर्तृक bahu-bhartrika,
having many husbands; बहुकुमारीक bahu-kumârîka; बहुस्वामिका
bahu-svâmikâ, having many masters (स्वामिन् svâmîn). Most other
words optionally add क ka.

CHAPTER VII.

OUTLINES OF SYNTAX.

220. Owing to the great bulk of the literature consisting of
poetry, Sanskrit style is naturally in a crude state as compared
with that of Latin or Greek. Its chief characteristics are the pre-
dominance of co-ordination, the use of the locative absolute, a
fondness for long compounds and indeclinable participles supply-
ing the place of subordinate clauses, the frequent employment of
the past participle instead of the finite verb, a predilection for
passive forms, and the absence of the indirect construction and of
the subjunctive mood. For the latter reason the use of the tenses
and moods is comparatively simple; on the other hand, the use
of the cases, being much less definite than in Latin and Greek,
presents some difficulties.

The Order of Words.

221. The usual arrangement of words in a Sanskrit sentence is:
first, the subject with its adjuncts (the genitive preceding its nomi-
native); second, the object with its adjuncts; and lastly, the pre-

dicate. Adverbs or extensions of the predicate are usually placed near the beginning, after the subject or object, not at the end; e. g. जनकः उत्तरं स्वीयं नगरं जगाम ganakaḥ satvaram svīyam nagaram jagāma, Ganaka went in haste to his city.

222. Just as the determining word comes first in compounds, so a relative and subordinate clause precedes the principal, which regularly begins with a correlative word; e. g. यस्य धनं तस्य बलम् yasya dhanam tasya balam, lit. of whom there is wealth, of him there is power, i. e. he who has wealth has power. Similarly: यदा yadā—तदा tādā, यावत् yāvat—तावत् tāvat, etc.

The Article.

223. There is properly neither an indefinite nor a definite article in Sanskrit; but एक éka, one, and कश्चित् káścit, some one, are frequently used = a certain, and स sa, सा sā, तद् tād (ó, ī, ró), he, she, it or that, sometimes = the; e. g. स राजा sa rájá, the king; generally, that king.

Number.

224. a. Singular collective words are sometimes used at the end of compounds to form a plural; e. g. सखीजनः sakhî-ganaḥ, female friends; जन gana = kind in mankind (men).

b. The dual number is in regular use. It is invariably employed with the names of things occurring in pairs, such as parts of the body; e. g. हस्तौ पादौ च hástau pādau ka, the hands and the feet. A masc. dual is sometimes used to express a male and a female of the same class; e. g. जगतः पितरौ gágataḥ pitārau, the parents of the universe (पितृ pitṛ, father).

c. The plural sometimes marks respect; e. g. इति श्रीशंकराचार्याः iti śrīśaṅkara ākāryāḥ, thus says the revered Śaṅkarācārya.

The 1st pers. pl. is sometimes used simply instead of the sing.:

वयमपि भवत्यौ किमपि पृच्छामः *vayam api bhavatyaau kimapi prikkhā-mah*, we (=I) too ask you something.

Names of countries (which are really the names of the people) are plural: *विदेहेषु videhēshu*, in Videha; *मगधेषु magādheshu*, in Magadha.

Compounds ending in words meaning country, such as *देश desā*, *विषय vishaya*, etc., are of course singular.

Concord.

225. The rules of concord between verbs, adjectives, relatives and their substantive are the same as in other inflectional languages; but the following points may be noted:—

a. The verb is in the sing. after sing. collective nouns, and in the dual after two sing. nouns connected by *च ka*, and: *त्वमहं च गच्छावः tvam aham ka gakkhāvah*, you and I go.

b. When a dual or plur. verb refers to two or more subjects, the first person is preferred to the second or third, and the second to the third.

c. A dual or plur. adjective agreeing with masc. and fem. nouns is put in the masc., but in the **neuter** when agreeing with a masc. and a neut., or a fem. and a neut.

d. A verb or adjective often agrees with the nearest noun.

Pronouns.

226. A. Personal Pronouns. These, unless emphatic, are not used as subjects of verbs, being inherent in finite verbal forms.

The unaccented forms of *अहम् ahām* and *त्वम् tvām* (cp. 121), viz. *मा mā*, *मे me*; *त्वा tvā*, *ते te*; *वाम् vām*, *वः vah*, are used neither at the beginning of a sentence or *pāda* (cp. Appendix II), nor before the particles *च ka*, *वा vā*, *एव evā*, and *ह ha*, nor after vocatives; e. g. *मम मित्रम् mama* (not *मे me*) *mitram*, my friend; *तस्य मम वा गृहम् tasya mama vā grīham*, his house or mine; *देवास्मान् पाहि deva asmān* (not *नः nah*) *pāhi*, O God, protect us.

भवन् bhávat, Your Honour, the polite form of त्वम् tvám, takes the verb in the 3rd pers.: किमाह भवान् kim áha bhavân, what does your Honour say? आगच्छन्तु भवन्तः ágakkhantu bhavantaḥ, may you come.

B. Demonstrative Pronouns: इदम् idám or एतद् etád, this; तद् tát, that; अद् adáh, this or that.

इदम् idám and एतद् etád, agreeing with a subject in the 1st or 3rd pers., often = here: अयमस्मि ayam asmi, here I am; अयमागतस्तव पुत्रः ayam ágatas tava putrah, here comes your son.

तद् tát (like Lat. ille) often = well-known, celebrated: सा रम्या नगरी sâ ramyâ nagarî, that well-known charming city.

तद् tát with एव evá = the very, the same: तदेव नाम tad eva nâma, the name is the same.

तद् tát, when repeated, means various, several: तानि तानि शास्त्राख्येति tâni tâni sâstrâni adhyaita, he read several sâstras.

THE CASES.

Nominative.

227. The nominative is far less frequently used in Sanskrit as the subject of a sentence than in English. Its place is very commonly supplied by the instrumental of the agent with a passive verb; e. g. तेनोक्तम् tena uktam, he said, lit. it was said by him.

The nom. is used after verbs meaning to be, to become, appear, seem; also after the passive of verbs of making, calling, considering, sending, appointing, etc.; e. g. तेन मुनिना कुक्कुरो व्याघ्रः कृतः tena muninâ kukkuro vyâghrah kritaḥ, the dog was turned into a tiger by the sage.

Note—The nom. with the particle इति iti may be used instead of the acc. after the active of verbs of calling, considering, etc.; e. g. इमं वयस्य इति मन्ये imam vayasya iti manye, I consider this person my friend.

Accusative.

228. The accusative, besides expressing the object of most transitive verbs, is employed—

1. With verbs of motion; e. g. स ग्राममगच्छत् *sa grāmam agak-khat*, he went to a village.

Note—Verbs of going, like गम् *gam* and या *yā*, are very commonly joined with an abstract noun, where we should use either the corresponding adjective with 'to become,' or merely an intransitive verb: स कीर्तिं याति *sa kīrtim yāti*, he becomes famous; पंचत्वं गच्छति *pañkatvam gakkhati*, he dies, lit. goes to death.

2. To express duration of time and distance in space: मासमधीते *māsam adhīte*, he learns for a month; क्रोशं गच्छति *krośam gakkhati*, he goes (the distance of) a kos.

Double Accusative.

229. 1. Verbs of calling, making, appointing, choosing, considering, knowing, take two accusatives: जानामि त्वां प्रकृतिपुरुषम् *gānāmi tvāṁ prakṛiti-purusham*, I know thee (to be) the chief person.

2. Verbs of asking (प्रश्न् *prakh*), begging (याच् *yāk*), telling (ब्रू *brū*, वच् *vak*), and instructing (शास् *sās*) govern two accusatives; e. g. बलिं याचते वसुधाम् *balim yācate vasudhām*, he asks Bali for the earth.

Note—In the passive construction the nom. takes the place of the direct acc., while the indirect acc. remains: बलिर्याच्यते वसुधाम् *balir yākyate vasudhām*, Bali is asked for the earth.

3. Causative verbs usually govern two accusatives; but sometimes the instrumental is employed instead of the direct accusative (the agent): रामं वेदमध्यापयति *rāmam vedam adhyāpayati*, he causes Rāma to learn the Veda; but भृत्येन भारं नाययति *bhṛityena bhāram nāyayati*, he causes the servant to carry the load (= he causes the load to be carried by the servant).

Note—In the passive construction, the nom. takes the place of the direct acc. (the agent): रामो वेदमध्याप्यते rāmo vedam adhyāpyate, Rāma is taught the Veda.

Instrumental.

230. The instrumental case primarily expresses either the **agent** or the **instrument** (means) by which an action is performed: तेनोक्तम् tena uktam, it was said by him = he said; स खड्गेन व्यापादितः sa khadgena vyāpāditaḥ, he was killed with a sword.

I. From the above are developed the following secondary senses:—

1. **Accompaniment**, with सह saha, साकम् sākam, सार्धम् sār-dhām, समम् samam; e. g. पुत्रेण सह पिता गतः putrena saha pitā gataḥ, the father went with his son; or its opposite, **separation**, with or without the above words; e. g. पित्रा वियोगं न सहते pitrā viyogam na sahate, he cannot endure separation from his father.

2. **Cause, reason, motive**: on account of, through, etc.: भवतोऽनुग्रहेण bhavatoऽnugraheṇa, through your favour; तेनापराधेन त्वां दंडयामि tena aparādheṇa tvām dandayāmi, I punish you for that fault.

Note—The instr. of बुद्धि buddhi, thought, and भ्रान्ति bhrānti, error, is used = 'under the impression' and 'under the erroneous impression'; e. g. व्याघ्रबुद्ध्या vyāghra-buddhyā, thinking that it was a tiger.

3. **Manner**: तौ दंपती महता चेहेन वसतः tau dampatī mahatā snehena vasataḥ, that pair lives in great affection; महता सुखेन mahatā sukhena, with great pleasure.

4. **Accordance**: स मम मतेन वर्तते sa mama matena vartate, he acts according to my opinion. So also प्रकृत्या prakṛtyā, by nature; जात्या gātyā, by birth.

5. **Price**: आत्मानं सततं रक्षेद्दरैरपि धनैरपि ātmānam satatam rakshed dārair api dhanair api, a man should always protect himself even at the cost of his wife and of his wealth.

6. **Time or space within which** anything is done : डाद-
शैर्वैर्व्याकरणं श्रूयते dvâdasair varshair vyākaranam srūyate, gram-
mar is learnt in twelve years.

II. The instrumental is also used—

A. With **adjectives** expressing—

a. **Likeness or equality**: तस्य जीवितेन समा पत्नी tasya
gîvitenā samā patnī, his wife is as dear to him as life.

b. **Possession**, or the opposite, freedom from, **destitution**:
धनेन संपन्नो विहीनो वा dhanena sampanno vihīno vā, possessed
or destitute of wealth.

B. With **verbs** of—

a. Excelling or comparing: पूर्वान् महाभाग तयातिशेषे pûrvān
mahâ-bhâga tayâ atisheshe, O fortunate man, you excel your ances-
tors in that (devotion).

b. Boasting or swearing: भरतेनात्मना चाहं शपे bharatena âtma-
nâ ka aham sape, I swear by Bharata and myself.

c. Rejoicing, being pleased, satisfied, astonished, ashamed, dis-
gusted: कापुरुषः खल्वेनापि तुष्यति kâ-purushaḥ sv-alpena api tush-
yati, a low person is satisfied even with little.

d. Motion, to express the means, or the part of the body, by
which the motion is effected: वाजिना चरति vâginâ karati, he goes
on horseback; स श्वानं स्कंधेनोवाह sa svānam skandhena uvâha, he
carried the dog on his shoulder.

III. Some miscellaneous uses of the instr. are the following:—

1. With words expressing a defect of body: अक्षणा काणः akshnâ
kāṇaḥ, blind of an eye.

2. With words expressing **need** or **use**, like अर्थः arthaḥ, प्रयो-
जनम् prayoganam, कृ kri, to do, with किम् kim, what: देवपादानां
सेवकैर्न प्रयोजनम् deva-pādānām sevakair na prayoganam, Your
Majesty's feet have no need of servants; किं तया क्रियते धेन्या kim
tayâ kriyate dhenvâ, what is to be done with that cow?

3. With **अलम्** *alam* and **कृतम्** *kṛtām*, enough : **कृतमभ्युत्थानेन** *kṛtām abhyutthānena*, pray do not rise ; **अलं शंकया** *alam saṅkayā*, away with doubt. **अलम्** *alam* in the same sense is often used with the gerund (which is an old instrumental), when it has the force of a negative imperative : **अलमन्यथा गृहीत्वा** *alam anyathā grīhītvā*, enough of misunderstanding = do not misunderstand.

Dative.

231. The dative case expresses either the **indirect object** of an action, generally a person, or, predicatively, the **purpose** of an action.

A. The dative of the indirect object is used—

1. After **transitive** verbs, with or without a direct object :—

a. Of **giving** (दा *dā*, अर्पय *arpaya*), **owing** (धृ *dhri*), **promising** (प्रति^० *prati-* or आश्नु *ā-srū*), **telling** (कथ् *kath*, ख्या *khyā*, चक्ष् *kaksh*, शंस *sams* ; निवेदय *ni-vedaya*).

Ex. विप्राय गां ददाति *viprāya gām dadāti*, he gives a cow to the Brahman ; कथयामि ते भूतार्थम् *kathayāmi te bhūtārtham*, I tell you the truth.

Note—यज् *yag*, to sacrifice, takes acc. of person and instr. of thing : पशुना रुद्रं यजते *pasunā rudram yagate*, he sacrifices a bull to Rudra.

b. Of **sending** or **despatching** : भोजेन दूतो रघवे विसृष्टः *bhogena dūto raghave visrishtaḥ*, a messenger was sent by Bhoga to Raghu.

2. After **intransitive** verbs meaning to **please** (रुक् *ruk*), to **desire** (स्पृह् *sprīh*), to **be angry with** (क्रुध् *krudh*), to **hate** (द्रुह् *druh*), to **envy** (ईर्ष्य *īrshy*).

Ex. किंकराय कुप्यति *kimkarāya kupyati*, he is angry with his servant ; पुष्पेभ्यः स्पृहयति *pushpebhyāḥ sprīhayati*, he desires flowers.

Note—क्रुध् *krudh* and द्रुह् *druh*, if preceded by prepositions, govern the accusative.

3. With words of salutation: गणेशाय नमः *ganesāya namaḥ*, salutation to Ganesa; रामाय स्वस्ति *rāmāya svasti*, hail to Rāma! also with अलम् *ālam* = to be a match for, sufficient for: दैत्येभ्यो हरिरलम् *daityebhyo harir alam*, Hari is a match for the demons.

Note—प्रणम् *pra-nam*, to bow, takes either dat. or acc.

B. The dative of purpose is used to express either—

1. The **end for which an action is done**: मुक्तये हरिं भजति *muktaye harim bhagati*, he worships Hari for (= to obtain) absolution; or—

2. The **end to which an action tends**, with क्लृप् *klīp* or संपद् *sam-pad*, to tend to, or with स्या *sthā*, अस् *as*, भू *bhū* (the latter two being often omitted).

Ex. भक्तिर्ज्ञानाय कल्पते *bhaktir gñānāya kalpate*, piety tends to knowledge; मृताजातौ सुतौ स्वल्पदुःखाय *mṛta agātau sutau svalpa-duḥkhāya* (sc. स्तः *stah* or भवतः *bhavataḥ*), a son that is dead and one that is unborn cause very little pain.

Note—A dat. is often used instead of an infinitive of purpose.

a. Instead of an infin. governing an acc.: फलेभ्यो याति *phalebhyo yāti*, he goes for fruit, = फलान्याहर्तुं याति *phalāny āhartum yāti*, he goes to get fruit.

b. The dat. of an abstract noun for the infin. from the same root: यागाय याति *yāgāya yāti*, he goes for sacrificing, = यष्टुं याति *yashṭum yāti*, he goes to sacrifice.

Ablative.

232. The ablative primarily expresses the **source from which** anything proceeds; e.g. पापानाश उद्भवति *pāpān nāsa ud-bhavati*, from sin ruin results.

With this original meaning are connected the following uses:—

a. **On account of, by reason of, through**: लौब्धाद् मांसं भक्षयति *laubhyāḍ māṁsam bhakshayati*, he eats the flesh through greediness.

Note—The ablative is commonly used in this sense with abstract nouns in **त्व** tva, especially in commentaries: **पर्वतोऽग्निमान् धूमन्तात्** parvato =gnimân dhûmatvât, the mountain has fire in it, because of there being smoke.

b. With **verbs** of **fearing** and **protecting**: **स्तेनाद् बिभेति** stenâd bibheti, he fears the thief; **पाहि मां नरकात्** pâhi mām narakât, protect me from hell.

c. With words meaning **different from** (**अन्य** anyá, **पर** pára, **इतर** itara): **कृष्णादन्यो गोविन्दः** krishnâd anyo govindah, Krishna is different from Govinda.

d. With **comparatives** or words having a comparative sense: **गोविन्दाद् रामो विद्वत्तरः** govindâd râmo vidvattarah, Râma is more learned than Govinda; **कर्मणो ज्ञानमतिरिच्यते** karmano gñānam atirikyate, knowledge is superior to action.

e. With words denoting points of the compass: **ग्रामात्पूर्वो गिरिः** grāmât pûrvo giriḥ, the mountain is to the east of the village.

f. **Time within** or **after** which anything is done: **सप्ताहात्** sapta ahât, within seven days; **बहोर्दृष्टं कालात्** bahor drishtam kâlât, seen after a long time.

Genitive.

233. The primary meaning of the gen. is quasi-adjectival; the qualification of another noun which it denotes being generally expressed in English by the prep. 'of': **जगतो निर्माता** gagato nirmâtâ, the Creator of the Universe.

Besides this use, the gen. is employed in various other ways:—

I. With **verbs** :—

a. To be **master of** (**प्रभू** pra-bhû), to **rule** (**ईश** īś), to **grant**, **give** (**द** day), to **remember** (**स्मृ** smṛ): **आत्मनः प्रभविष्यामि** âtmanaḥ prabhaviṣyâmi, I shall be master of myself.

b. It expresses **possession** with verbs meaning 'to be' (**अस्** aś, **भू** bhû, **विद्** vid): **मम पुस्तकं विद्यते** mama pustakam vidyate, I have a book.

II. With **adjectives** :—

a. **Dear to, favourite with** : को नाम राज्ञं प्रियः ko nāma rāgñām priyah, who, pray, is dear to kings?

b. **Equality** (तुल्य tulya, सदृश sadṛśa, सम samā) : रामः कृष्णस्य तुल्यः rāmaḥ krishnasya tulyah, Rāma is equal to Krishna.

Note 1. The **instr.** is also used with words denoting equality.

Note 2. With words expressing 'difference,' two genitives are used in the sense of 'between—and:' एतावानेवायुष्मतः शतक्रतोश्च विशेषः etāvān eva āyushmataḥ satakratoḥ ka viśeshah, this is the only difference between you (the long-lived) and Indra.

III. With **passive participles** :—

a. Past participles, with a pres. sense, of roots meaning 'to think,' 'to know,' 'to worship,' take the agent in the gen. : स राज्ञं पूजितः sa rāgñām pūgitah, he is revered by kings.

b. Future participles take the agent in the gen. as well as the instr. : मम (मया) सेव्यो हरिः mama (mayā) sevyo hariḥ, Hari should be worshipped by me.

IV. With **adverbs** :—

a. Meaning **far** (दूरम् dūrām) or **near** (अतिकम् antikām) : दूरं ग्रामस्य dūram grāmasya, far from the village.

Note—The **ablative** is also used with these words.

b. Adverbs in तः tah, expressive of direction, and others of similar meaning (see 209) : ग्रामस्य दक्षिणतः grāmasya dakshinataḥ, to the south of the village.

Note—Adverbs of direction in एन -ena take the **acc.** as well as the **gen.** : ग्रामस्य (ग्रामं) दक्षिणेन grāmasya (grāmam) dakshinena.

c. The gen. of **time** is used with multiplicatives (see 120) : मासस्याष्टकृत्वः māsasya ashtakṛitvah, eight times a month.

Locative.

234. The locative denotes the **place where** an action takes place : पक्षिणस्तस्मिन् वृक्षे निवसन्ति pakshinas tasmin vṛkṣhe nivasanti, birds live in that tree.

I. It expresses the following collateral meanings:—

a. The recipient: वितरति गुरुः प्राप्ते विद्याम् vitarati guruḥ prāgñe vidyām, a teacher imparts knowledge to an intelligent pupil.

b. 'Towards:' प्राणिषु दयां कुर्वति साधवः prāniṣu dayām kurvanti sādhaḥ, the good show compassion towards animate beings.

c. The effect of a cause: दैवमेव हि नृणां वृद्धौ क्षये कारणम् dai-vam eva hi nrinām vṛddhau kshaye kāraṇam, Fate is the cause of the decline or prosperity of men.

d. **By reason of, with regard to:** छिद्रेषु शत्रुं हन्ति khi-dreshu satrum hanti, he slays the enemy by reason of his weak points.

e. **Amongst, of,** with superlatives: सर्वेषु पुत्रेषु रामो मम प्रियतमः sarveshu putreshu rāmo mama priyatamaḥ, of all the sons Rāma is dearest to me.

Note—The **genitive** is also used in this sense.

f. **After,** of time (like abl.): अस्मिन् दिने भुक्तायं त्र्यहे (त्र्यहद्) भोक्ता asmin dine bhuktvā ayam tryahe (tryahād) bhoktā, having dined to-day he will dine again after (the interval of) three days.

II. The loc. is also used with—

a. Words meaning **engaged in, intent on** (आसक्त āsakta, तत्पर tatpara), or **skilful** (कुशल kūsala, निपुण nipuna, पंडित paṇḍitā): रामोऽखद्युते निपुणः rāmo = ksha-dyūte nipunaḥ, Rāma is skilful in playing at dice.

b. Words meaning **attachment to** (अनुस्निह् anu-snih, अनुरंज anu-raṅg, अभिलष् abhi-lash), **confidence in** (विश्वास vi-svas), **fitness for** (युज् yug): न खलु शकुंतलायां ममाभिलाषः na khalu sakuntalāyām mama abhilāṣaḥ, my love is indeed not towards Sakuntalā; न मे त्वयि विश्वासः na me tvayi viśvāsaḥ, I have no faith in you; त्रैलोक्यस्यापि प्रभुत्वं तस्मिन् युज्यते trailokyasya api prabhutvam tasmin yugyate, even the sovereignty of the three worlds is fitting for him.

c. With verbs of **throwing** (अस् as, क्षिप् kship, मुक् muk): अरो बाणान् क्षिपति arau bānān kshipati, he darts arrows at his enemy.

d. With verbs of **taking** (कृ kri, दा dā), **seizing** (ग्रह grah), or **striking**: संजीवकं सव्ये पाणौ कृत्वा (गृहीत्वा) sañgīvakam savye pānau kritvā (grihītvā), taking Sañgīvaka by the left hand; केशेषु गृहीत्वा keseshu grihītvā, seizing by the hair.

Note—कृ kri, दा dā, and ग्रह grah may take the instr. also.

Locative and Genitive Absolute.

235. The loc. and gen. absolute are used in much the same way as the English nom., the Greek gen., and the Latin abl. absolute.

The loc. is the usual absolute case, the gen. being comparatively seldom used in this sense.

Ex. गच्छत्सु दिनेषु gakkhatsu dineshu, as the days went by; गोषु दुग्धासु स गतः goshu dugdhāsu sa gatah, the cows having been milked, he departed; अद्य दशमो मासस्तातस्योपरतस्य adya dasamo māsas tātasya upa-ratasya, to-day is the tenth month since my father died.

Note 1. The pres. part. of अस् as, to be, may be used in agreement with other absolute participles: तथा कृते सति tathā krite sati, this being done.

Note 2. An indeclinable word (एवम् evām, इत्थम् itthām, तथा tāthā, इति iti) is sometimes used in agreement with the absolute participle: एवं गते evam gate, this being the case (lit. it having gone thus).

Note 3. The particle एव evā and मात्र mātra (at the end of a compound) may be used after an absolute part. to express 'no sooner—than,' 'scarcely—when:' अप्रभातायामेव रजन्याम् aprabhā-tāyām eva raganyām, scarcely had it dawned when —; प्रविष्टमात्र एव तत्रभवति pravishṭa-mātra eva tatrabhavati, no sooner had his honour entered than —.

Time and Distance.

236. a. The **acc.** is used to express **duration** of time and distance in space (228, 2).

b. The **instr.** expresses the time or space **within** which anything is done (230, I, 6).

c. The **abl.** expresses time **within** or **after** which anything is done (232, f).

d. The **gen.** expresses the time **in** which an action is **repeated**: द्विरह् द्विर ahnaḥ, twice a day (233, IV. c).

e. The **loc.** expresses the time (1) **at** which: अस्मिन् दिने asmin dine, on this day; (2) **after** which, like abl. (234, I. f).

Participles.

237. The **present** participle is used with आस् ās, to sit, and स्था sthā, to stand, to express continuous action: भक्षयन्नास्ते bha-kshayann āste, he keeps eating; इति विचारयन् स्थितः iti vikārayan sthitaḥ, he stood thus thinking.

Past Participles.

238. The passive participle and its active form in वत् vat (but **not** the perf. part. in वस् vas) are very frequently used for a finite past tense; e. g. तेनेदमुक्तम् tena idam uktam, this was said by him; स इदमुक्तवान् sa idam uktavān, he said this.

In the same way the passive of intransitive verbs is used impersonally: मयात्र चिरं स्थितम् mayā atra kiram sthitam, I stood there for a long time.

The perf. pass. part. of intransitive verbs is used in the active sense: स गङ्गां गतः sa gaṅgām gataḥ, he went to the Ganges; स पथि मृतः sa pathi mṛitaḥ, he died on the way.

Future Passive Participles.

239. These participles in तव्य tavya, जनीय añiya, य ya (also called verbal adjectives) express **necessity, obligation, or fit-**

ness. The construction is the same as in the case of the past pass. part.: **मया तत्र गंतव्यम्** mayâ tatra gantavyam, I must go there.

a. Sometimes this part. expresses certainty of the future: **ततस्तेनापि शब्दः कर्तव्यः** tatas tena api sabdah kartavyah, then he also will surely make a noise.

b. Sometimes it is used for the future simply: **युवयोः पक्षबलेन मयापि सुखेन गंतव्यम्** yuvayoh paksha-balena mayâ api sukhena gantavyam, I too shall go at ease by the strength of your wings.

c. **भवितव्यम्** bhavitavyam and **भाष्यम्** bhâvyam from भू bhû, to be, are used impersonally to express necessity or high probability. The adjective or noun of the **predicate** agrees with the subject in the **instr.**: **तया संनिहितया भवितव्यम्** tayâ samnihitayâ bhavitavyam, she must be (= is most probably) near; **असंमूढैर्भवितव्यं युष्माभिः** asammûdhair bhavitavyam yushmâbhih, you should be careful.

Indeclinable Participle (Gerund).

240. This participle, formed with **त्वा** tvâ, **य** ya, or **त्** tyā (see (187-8), expresses that an action is completed before another begins: **तं प्रणम्य स गतः** tam pra-namya sa gatah, having bowed down to him, he departed.

a. It may frequently be translated by 'in' or 'by' with the verbal noun: **मां निर्धनं हत्वा किं लभेध्वम्** mām nirdhanam hatvâ kim labhedhvam, what would you gain by killing me who am destitute of wealth?

b. Some indeclinable participles are equivalent in meaning to prepositions: **अधिकृत्य** adhikṛtya, about; **आदाय** âdâya, with; **उद्दिश्य** uddīśya, towards; **नीत्वा** nītvā, with; **मुक्त्वा** muktvā, except.

Infinitive.

241. The infinitive is chiefly employed to express a **purpose** (like the dat.), but is also used as the **object** of a few verbs. It

is **never** used as the **subject** of a sentence, abstract nouns supplying its place in this case.

a. Infinitive of **purpose**: हिरण्यकश्चित्रग्रीवस्य पाशांश्छेत्तुं बहिरागच्छत् *hiranyakas kṣitragrīvasya pāsāms kṣettum bahir āgakkhat*, Hiranyaka came out to cut the bonds of Kitragrīva; अवसरोऽयमात्मानं प्रकाशयितुम् *avasaro-yam ātmānam prakāsayitum*, this is the time to show yourself.

b. As the **object of verbs** meaning to be able, to be fit, to know, to presume, to bear, to be pleased, to desire, to strive, to begin: गंतुमिच्छामि *gantum ikkhāmi*, I wish to go; कथयितुं शक्नोति *kathayitum saknoti*, he is able to tell.

242. a. **Adjectives** meaning **fitness** or **ability**, and **nouns** meaning **desire**, may also take an infin.: श्रोतुमिच्छा *srotum ikkhā*, a desire to hear; लिखितमपि ललाटे प्रोज्झितुं कः समर्थः *likhitam api lalāte pra ugghitum kaḥ samarthah*, who is able to avoid what is stamped on his forehead (by fate)?

b. The 2nd and 3rd sing. ind. of अर्ह् *arh*, to deserve, are used imperatively = please, be pleased: भवान् मां श्रोतुमर्हति *bhavān mām srotum arhati*, will your Honour please to hear me?

c. The infin., after dropping the final *m*, is sometimes compounded with काम *kāma* or मनः *manah* in the sense of having a wish or a mind to do what the verb indicates: द्रष्टुकामः *drashtu-kāmah*, desirous of seeing.

243. There being **no passive** form of the **infinitive** in Sanskrit, the verbs which govern the infin. are put in the passive in order to give it a passive sense.

Ex. कर्तुं न युज्यते *kartum na yugyate*, it is not fit to be done; न शक्यास्ते (दोषाः) समाधातुम् *na sakyās te (doshāḥ) samādhātum*, those (mischiefs) cannot be repaired; तेन मंडपः कारयितुमारब्धः *tena mandapaḥ kārayitum ārabdhah*, a hut was begun to be erected by him.

THE TENSES.

Present.

244. The use of this tense is much the same as in English. But the following differences should be noted:—

1. a. In narration the **historical** present is more commonly used than in English: **हिरण्यको भोजनं कृत्वा बिले स्वपिति** *hiranyako bhoganam kṛtvā bile svapiti*, Hiranyaka, having taken his food, used to sleep in his hole; **दमनको पृच्छति कथमेतत्** *damanako prikkhati katham etat*, Damanaka asked, 'How was it?'

b. The present is sometimes used to express the **immediate past**: **अयमागच्छामि** *ayam āgakkhāmi*, I have just come.

Note—The particle **स्म** *sma* changes the present to a past tense: **प्रतिवसति स्म** *prativasati sma*, he dwelt.

2. The present is used for the **future**:—

a. With interrogatives and with **पुरा** *purā*, soon, or **यावत्** *yāvat*, at once, used adverbially: **तद्यावच्छत्रुं प्रेषयामि** *tad yāvak khatrugṇam preshayāmi*, therefore I will just send Satrugṇa; **किं करोमि** *kim karomi*, what shall I do?

b. Immediate future: **तर्हि मुक्त्वा धनुर्गेच्छामि** *tarhi muktvā dhanur gakkhāmi*, then leaving the bow, I am off.

c. With an exhortative sense: **तर्हि गृहमेव प्रविशामः** *tarhi griham eva pravisāmaḥ*, then we will enter (= let us enter) the house.

Imperfect, Perfect, and Aorist.

245. These three tenses are generally found used promiscuously of past time, but their exact senses are as follow:—

a. The **imperfect** denotes a definite past, and does not refer to an action done during the current day except in questions: **अगच्छत् किं स ग्रामम्** *agakkhat kim sa grāmam*, has he gone to the village? The imperfect does not express continuous action.

b. The **perfect** is generally used in narrating events of the remote past ; it never refers to events of the current day.

c. The **aeorist** refers to past time generally, without reference to any particular time, and to actions of the current day. It is not a narrative tense, but is appropriate in dialogues. It is thus equivalent to the English perfect present¹. It also expresses continuous action (like the imperfect in Latin): अदात् adât, he was giving ; अददात् adadât, he gave.

Note—This tense acquires an imperative sense after the prohibitive particles मा mâ and मास्मा mâsma, when it loses the augment: मा भेषी: mâ bhaishîh, do not fear (cp. 139).

Simple and Periphrastic Future.

246. The **simple** future is used of any future action ; while the **periphrastic**, which is much less frequently employed, refers to **definite** or **remote** future time, but not to actions to take place in the course of the current day.

Imperative.

247. Special uses of the imperative are the following :—

a. With interrogatives it has the force of 'should': किमधुना कर्वाण kim adhunâ karavâma, what should we do now?

b. The 1st and 3rd pers. are translated by 'let': अहं गच्छानि aham gakkhâni, let me go.

c. The 2nd and 3rd pers. are sometimes used in an optative sense: पर्जन्यः कालवर्षी भवतु parganyah kâla-varshî bhavatu, may rain pour down in season !

d. The 3rd sing. pass. is commonly used as a polite imperative instead of the 2nd pers. act.: आस्यताम् âsyatâm, please sit down.

Optative (Potential).

248. The Sanskrit optative is used in much the same senses as the Greek optative. It is commonly used to soften a statement,

¹ See Prof. Bhandarkar's Second Book of Sanskrit, Preface.

question, or command : को नाम संभावयेत् ko nāma sambhāvayet, who would think ? त्वमेव कुर्याः tvam evam kuryāh, do thou act in this manner. It often thus expresses mere futurity : इयं कन्या नात्र तिष्ठेत् iyam kanyā na atra tishṭhet, this girl will not stay here.

a. It very frequently expresses 'fitness' in precepts : आपदर्थे धनं रक्षेत् āpad-artham dhanam rakshet, one should save wealth against calamity.

b. It is used in conditional sentences with यदि yadi and चेत् kēṭ, in both protasis and apodosis : यदि न स्यान्नरपतिर्विप्रवेतेह नौरिव प्रजा yadi na syān nara-patir vīplaveta iha naur iva pragā, if there were not a king, the subjects would drift away like a boat.

Benedictive (Aorist Optative).

249. This rare mood is used to express blessings or, in the first person, the speaker's wish : वीरप्रसवा भूयाः vīra-prasavā bhūyāh, mayst thou give birth to a warrior ! कृतार्थो भूयासम् kṛitārthā bhū-yāsam, may I become successful !

Conditional.

250. The conditional, as its form (an indicative past of the future) well indicates, is properly used to express a past condition, the falsity of which is implied, and is equivalent to the pluperfect (conditional) subjunctive in Latin or English, or the aorist indicative, used conditionally, in Greek. It is employed in both protasis and apodosis : सुवृष्टिश्चेदभविष्यद्दुर्भिक्षं नाभविष्यत् suvrishṭis ket abhavishyad durbhiksham na abhavishyat, if there had been plentiful rain, there would have been no famine. The potential is employed to express the imperfect conditional.

APPENDIX I.

LIST OF VERBS.

The order of the parts of the verb, when all are given, is: Pres., Impf., Impv., Opt.; Perf., Aor., Fut.; Pass. pres., aor., part.; Ger., Inf., Caus., aor., Desid., Intens.

The Roman numerals signify the conjugational class of the verb: P. indicates that the verb is conjugated in the Parasmai, A. that it is conjugated in the Âtmanepada.

अञ्च *añk*, to go, to bend, to worship, I, P. अञ्चति ॥ अच्यते he is moved । अञ्चित worshipped । अङ्ग bent । अञ्चयति ॥

अञ्ज *añg*, to anoint, VII, P. अञ्जति । अञ्जन् । अञ्जन्तु । अञ्ज्यात् ॥ अञ्ज । अञ्जीत् । अञ्ज्यते । अञ्ज । अञ्जा or अञ्जा, °अञ्ज्य । अञ्जयति ॥

अद् *ad*, to eat, II, P. अद्मि, अत्सि; अदंति । आदम्, आदः, आदत्; आदन् । अदानि, अद्मि, अद्मन्; अदंत् । अद्यात् ॥ अत्स्यति । अद्यते । जग्ध (अन्न n. food) । जग्ध्वा, °जग्ध्य । अज्जुम् । आदयति । जिघत्सति ॥

अन् *an*, to breathe, II, P. अनिति । आनम्, आनीः or आनः, आनीत् or आनत् । अनानि, अनिहि । अन्यात् ॥ आन । आनिषत् । अनिष्यति । अनित । अनितुम् । आनयति ॥

अश् *as*, to attain, V, A. अश्नते । आशुवि, आशुयाः, आशुत । अश्नवै, अश्नुष्व, अश्नुताम् । अश्नुवीत् ॥ आनशे, आनशिषे or आनखे । आशि, आष्टाः, आष्ट । अष्ट ॥

अश् *as*, to eat, IX, P. अश्नाति । आश्नात् । अश्नानि, अश्नान, अश्नातु । अश्नीयात् ॥ आश । आशीत् । अशिष्यति । अश्यते । अशित । अशित्वा, °अश्य । अशितुम् । आशयति । अशिषिषति ॥

अस् as, to be, II, P. The perf. is both P. and A. The pres. A. is used to form the A. terminations of the periph. fut. अस्मि, अस्ति, अस्ति; स्वः, स्यः, स्तः; स्मः, स्य, संति । आसम्, आसीः, आसीत्; आस्व, आस्तम्, आस्ताम्; आस्म, आस्त, आसन् । असानि, एधि, अस्तु; असाव, स्तम्, स्ताम्; असाम, स्त, संतु । स्याम्, स्याः, स्यात्; स्याव, स्यातम्, स्याताम्; स्याम, स्यात, स्युः ॥ आस, आसिथ, आस; आसिव, आसयुः, आसतुः; आसिम, आस, आसुः । A. आसे, आसिषे, आसे; आसिवहे, आसाथे, आसाते; आसिमहे, आसिध्वे, आसिरे ॥

अस् as, to throw, IV, P. अस्यति ॥ आस, आसिथ, etc., like अस् to be । आस्यत् । असिष्यति । अस्यते । आसि । अस्त । आसयति ॥

आप् âp, to obtain, V, P. आप्नोति । आप्नोत् । आप्नवानि, आप्नुहि, आप्नोतु । आप्नुयात् ॥ आप । आपत् । आप्स्यति; आप्ना । आप्यते । आप्न । आप्ना, °आप्य । आप्नुम् । आपयति । ईप्सति ॥

आस् âs, to sit, II, A. आस्ते । आस्त । आस्ताम् । आसीत् ॥ आसांचक्रे । आसिष्ट । आसिष्यते । आस्यते । आसित । आसीन irreg. pres. part. A. । आसितुम् ॥

इ i, to go, II, P. एमि, एधि, एति; इवः; यंति । आयम्, ऐः, ऐत्; ऐव; आयन् । अयानि, इहि, एतु; अयाव; यंतु । इयात् ॥ इयाय, इयेथ, इयाय; ईयिव; ईयुः । एष्यति; एता । ईयते । इत । इत्वा, °इत्य । एतुम् ॥

अधी adhi j, to read, II, A. अधीते । अध्येत; 3. du. अध्यैयाताम्; 3. pl. अध्यैयत । अध्यै, अधीष्व, अधीताम्; अध्ययावहै, अधीयायाम्, अधीयाताम्; अध्ययामहै, अधीध्वम्, अधीयताम् । अधीयीत ॥ अधि-जगे । अध्यैह; 3. du. अध्यैषाताम्; 3. pl. अध्यैषत । अध्यैष्यते; अध्यैता । अधीयते । अधीत । अध्यापयति ॥

इध् idh or इंध indh, to kindle, VII, A. इंदे । ऐंद । इनधै, इंतस्व, इंडाम् । इंधीत ॥ ईधे or इंधांचक्रे । ऐंधिष्ट । इंधिष्यते । इध्यते । इड । इंधयति ॥

इष् ish, to wish, VI, P. इच्छति । ऐच्छत् ॥ इयेष, इयेषिथ, इयेष; ईषिव; ईषुः । ऐषीत् । एषिष्यति । इष्यते । इष्ट । एषुम् । एषयति ॥

ईक्ष् iksh, to see, I, A. ईक्षते । ऐक्षत ॥ ईक्षाचक्रे । ऐक्षिष्ट । ईक्षिष्यते ।
ईक्ष्यते । ऐक्षि । ईक्षित । ईक्षितुम् । ईक्षयति ॥

उष् ush, to burn, I, P. ओषति । औपत् ॥ उवोष, उवोषिष, उवोष;
ऊषिव, etc. । औषीत् । उष्यते । उष्ट ॥

चृ ri, to go, I, P. चृच्छति । आर्क्षत् ॥ आर, आरिष, आर; आरिव,
etc. । आरत्; आरन् । आरिष्यति । चृत । चृत्वा, °चृत्य । अर्पयति ॥

चृ ri, to go, III, P. इयति; इयतः; इयति । ऐयः or ऐयरत्; 3. du.
ऐयताम्; 3. pl. ऐयरुः । इयराणि, इयृहि, इयर्तु; इयराव; इयृतु ॥

चृज् rig, to go, to gain, etc., I, A. अर्जते । आर्जत ॥ आनृजे ।
अर्जयति ॥

एध् edh, to grow, I, A. एधते । ऐधत । एधताम् । ऐधेत ॥ एधामास ।
एधित । एधितुम् । एधयति, °ते । एदिधिषते ॥

कम् kam, to love, I, A. कामयते ॥ कामयांचक्रे or चकमे । अचीकमत ।
कमिष्यते or कामयिष्यते । कांत । कामयते ॥

काश् kâs, to shine, I, A. काशते ॥ चकाशे । काशयति ॥

कृ kri, to do, VIII, P. A. करोमि, करोषि, करोति; कुर्वेः, कुरुषः,
कुरुतः; कुर्मः, कुरुष, कुर्वेति । अकरवम्, अकरोः, अकरोत्; अकुर्वे;
अकुर्वन् । करवाणि, कुरु, करोतु; करवाव; कुर्वेत् ॥ चकार (â), चकर्ष,
चकार; चकृव; चक्रुः । अकार्षम्, अकार्षीः, अकार्षीत्; अकार्ष्ये, अकार्षम्,
अकार्षीम्; अकार्ष्ये, अकार्ष्ये, अकार्ष्युः । करिष्यति; कर्ता ॥ A. कुर्वे,
कुरुषे, कुरुते; कुर्वहे; कुर्वते । अकुर्वि, सकुरुषाः, अकुरुत; अकुर्वहि;
अकुर्वत । करवै, कुरुष्व, कुरुताम्; करवामहै; कुर्वताम् ॥ चक्रे, चकृषे,
चक्रे; चकृवहे; चक्रिरे । अकृषि, अकृषाः, अकृत; अकृष्वहि; अकृषत ।
करिष्यते । क्रियते । अकारि । कृत । कृत्वा, °कृत्य । कर्तुम् । कारयति ।
अचीकरत् । चिकीर्षति ॥

कृत् krit, to cut, VI, P. कृतति ॥ चर्कते । अकर्ततीत् । कर्तिष्यति or
कर्त्यति । कृत्यते । कृत् । कर्तयति । अचीकृतत् । चिकीर्षति ॥

कृष् krish, to drag along, to furrow, I or VI, P. कर्षति or कृषति ।

चकर्व, चकर्षिय, चकर्व; चकृषिव । अकृषत् । कृष्यति । कृष्यते । कृष्ट । कृष्टा, °कृष्य । कृष्टुम् । कर्षयति । अचीकृषत् ॥

कृ kṛi, to scatter, VI, P. किरति ॥ चकार; चकरतुः; चकरुः । किरयति । कीर्यते । कीर्ण । °कीर्य ॥

कृत् kṛit, to praise, X, P. कीर्तयति ॥ अचीकृतत् or अचिकीर्तत् ॥ कृप् kṛip, to be able, I, A. कल्पते ॥ चकृपे । कल्पयते । कृप् । कल्पयति । अचीकृपत् ॥

क्रम् kram, to stride, I, P. A. क्रामति, क्रमते ॥ चक्राम, चक्रमे । अक्रमीत् । क्रमिष्यति, °ते । क्रम्यते । क्रांत । क्रांत्वा, °क्रम्य । क्रमयति or क्रामयति । चिक्रमिषति । अंक्रम्यते ॥

क्री kṛi, to buy, IX, P. A. क्रीणाति, क्रीणीते ॥ चिक्राय । क्रेष्यति, °ते । क्रीयते । क्रीत । क्रीत्वा, °क्रीय । क्रेतुम् । चिक्रीषते ॥

क्षण् kshan, to kill, VIII, P. A. क्षणोति, क्षणुते ॥ क्षत ॥

क्षि kshi, to destroy, V, P. क्षिणोति ॥ क्षीयते । क्षित । क्षययति or क्षपयति ॥

क्षिप् kship, to throw, VI, P. A. क्षिपति, °ते । क्षिपाणि, क्षिपै ॥ चिक्षेप, चिक्षिपे । क्षेप्स्यति, °ते । क्षिप्यते । क्षिप्त । क्षिप्त्वा, °क्षिप्य । क्षेप्तुम् । क्षेपयति । चिक्षिप्सति ॥

क्षुब् kshubh, to quake, IV, P. A. क्षुभ्यति, °ते ॥ चुक्षोभ, चुक्षुभे । क्षुम् or क्षुभित । क्षोभयति, °ते ॥

खन् khan, to dig, I, P. A. खनति, °ते ॥ चखान; चखुः । खनिष्यति । खन्यते or खायते । खात । खात्वा or खनित्वा, °खाय । खनितुम् । खानयति ॥

खाद् khâd, to eat, I, P. खादति ॥ चखाद । खादिष्यते । खाद्यते । खादित । खादयति । चिखादिषति ॥

ख्या khyâ, to tell, II, P. ख्याति । ख्याहि, ख्यातु ॥ चख्यौ; चख्युः । अख्यात् । ख्यास्यति । ख्यायते । ख्यात । °ख्याय । ख्यातुम् । ख्यापयति, °ते । चिख्यासति ॥

गद् gad, to speak, I, P. गदति ॥ जगाद् । गदिष्यति । गद्यते । गदित् । गदितुम् । गादयति । जिगदिषति । जागद्यते ॥

गम् gam, to go, I, P. गच्छति ॥ जगाम, जगंथ; जग्मुः । अग-
मत् । गमिष्यति; गंता । गम्यते । गत; P. जग्मिवान् or जगन्वान् ।
गत्वा, °गम्य or °गत्य । गंतुम् । गमयति । जिगमिषति । जंगंति or
जंगम्यते ॥

गाह् gâh, to plunge, I, A. गाहते ॥ जगाहे । गाहिष्यते । गास्यते ।
गाढ or गाहित् । °गाह्य । गाहयति ॥

गुह् guh, to hide, I, P. A. गूहति, °ते ॥ जुगूह, जुगूहिष or जुगोढ;
जुगुहिष; जुगुहे, जघुषे or जुगुहिषे । अघुषत् । गुह्यते । गूढ । °गुह्य ।
गूहितुम् । गूहयति ॥

गै gai, to sing, I, P. A. गायति, °ते ॥ जगौ, जगे । अगासीत् ।
गास्यति । गीयते । गीत । गीत्वा, °गाय । गातुम् । गापयति ॥

ग्रथ् grath or ग्रंथ् granth, to tie, IX, P. ग्रथ्नाति ॥ ग्रथ्यते । ग्रथित ।
°ग्रथ्य । ग्रथयति or ग्रंथयति ॥

ग्रह् grah, to take, IX, P. A. गृह्णाति, गृह्णाते । गृहाण, गृह्णातु ॥
जग्राह, जगृहे । अग्रहीत्, अग्रहीष्ट । ग्रहीष्यति, °ते; ग्रहीता ।
गृह्यते । गृहीत । गृहीत्वा, °गृह्य । ग्रहीतुम् । ग्राहयति, °ते । जि-
घृक्षति, °ते ॥

ग्लै glai, to droop, I, P. ग्लायति ॥ ग्लान । ग्लापयति or ग्लुपयति ॥

घुष् ghush, to sound, I, P. A. घोषति, °ते ॥ घुष्यते । घुष्ट । °घुष्य ।
घोषयति ॥

घ्रा ghrâ, to smell, I, P. जिघ्रति ॥ जघ्रौ । घ्रायते । घ्रात । घ्रापयति ॥

चक्ष् kaksh, to speak, II, A. चक्षे, चक्षे, चष्टे; चक्ष्महे, चङ्दे, चक्षते ॥
चचक्षे । चक्ष्यते । °चक्ष्य । चक्षुम् । चक्षयति ॥

चर् kar, to move, I, P. चरति ॥ चचार, चचर्य; चेरुः । चरिष्यति ।
चर्यते । चरित । चरित्वा, °चर्य । चरितुम् । चारयति । अचीचरत् ॥

चल् *kal*, to move, I, P. चलति ॥ चचाल; चेलुः। चलिष्यति।
चलित। चलितुम्। चलयति or चालयति। चिचलिषति ॥

चि *ki*, to collect, V, P. A. चिनोति, चिनुते ॥ चिकाय, चिके।
अचैधीत्। चेष्यति, °ते; चेता। चीयते। चित। चित्वा, °चित्। चेनुम्।
चाययते। चिकीषते or चिचीषति ॥

चिन्त *kint*, to think, X, P. चिन्तयति ॥ चिन्तयामास। चिन्तये।
चिन्तित। चिन्तयित्वा, °चिन्त ॥

चुर *kur*, to steal, X, P. चोरयति ॥ चोरयांचकार। अचूचुरत्।
चोर्यते। चोरित ॥

छिद् *khid*, to cut, VII, P. A. छिनन्ति; छिन्दन्ति ॥ चिच्छेद, चिच्छिदे।
अच्छिदत् or अच्छैत्सीत्। छेत्स्यति, °ते। छिद्यते। छिन्न। छिन्त्वा, °छिद्य।
छेनुम्। छेदयति ॥

जन् *gan*, to beget, I, P. जनति; to be born, IV, A. जायते ॥ जजान,
जज्ञे। सजनिष्ट। जनिष्यते; जनिता। जात। जनयति, °ते। जिजनिषते ॥

जागृ *gâgri*, to awake, II, P. (properly an intensive of गृ *gri*)
जागर्ति; जागृतः; जाग्रति। सजागरम्, सजागः, सजागः; सजागृताम्;
अजागरुः। जागराणि, जागृहि, जागर्तु ॥ जजागार or जागरांचकार।
जागरिष्यति। जागरित। जागरयति ॥

जि *gi*, to conquer, I, P. (A. with परा and वि) जयति ॥ जिगाय;
जिगियव; जिग्युः। अजैधीत्। जेष्यति। जीयते। जित। जित्वा, °जित्।
जेनुम्। जापयति। जिगीषति ॥

जीव् *gîv*, to live, I, P. जीवति ॥ जिजीव; जिजीवुः। अजीवीत्।
जीविष्यति। जीयते। जीवित। जीवित्वा, °जीव्य। जीवितुम्। जीव-
यति। जिजीविषति ॥

जृ *grî*, to grow old, IV, P. जीर्यति ॥ जजार। जीर्यते। जीर्ण।
जरयति ॥

ज्ञा *gñâ*, to know, IX, P. A. जानाति, जानीते ॥ जज्ञौ, जज्ञे। अज्ञासीत्।

ज्ञास्यति ; ज्ञाता । ज्ञायते । अज्ञायि । ज्ञात । ज्ञात्वा, °ज्ञाय । ज्ञातुम् ।
ज्ञापयति, °ते or ज्ञपयति, °ते । जिज्ञासते ॥

ज्या gyā, to grow weak, IX, P. जिनाति ॥ जिज्यौ ; जिज्यिव ;
जिज्युः । अज्यासीत् । ज्यास्यति । जिज्यासति ॥

तन् tan, to stretch, VIII, P. A. तनोति, तनुते ॥ ततान, तेने ।
अतानीत् । तन्यते or तायते । तत । तत्वा, °तय or °ताय । तानयति ॥

तप् tap, to burn, I, P. A. तपति, °ते or IV तप्यति, °ते ॥ तप्ताप,
तेपे । अताप्सीत् । तप्स्यति । तप्यते । तप्त । तप्त्वा, °तप्य । तप्तम् । ताप-
यति ॥

तुद् tud, to strike, VI, P. A. तुदति, °ते ॥ तुतोद । तुद्यते । तुच्च । तोदयति ॥

तृप् trip, to be pleased, IV, P. तृप्ति ॥ ततर्पे ; ततृपिव । अतृ-
पत् । तृप्त । तर्पयति । अतीतृपत् । तितृप्सति ॥

तृह् trīh, to kill, VII, P. तृणेढि ; तृहंति । तृणेद् । ततर्ह । तृसते । तृढ ॥

तृ trī, to cross, I, P. or VI, A. तरति or तिरते ॥ ततार ; तेरुः ।
अतापीत् or अतारीत् । तरिष्यति, °ते । तीर्यते । तीर्थी । तीर्त्वा, °तीर्य ।
तर्तुम्, तरितुम्, तरीतुम् । तारयति, °ते । तित्तीर्षति ॥

त्यज् tyag, to abandon, I, P. A. त्यजति, °ते ॥ तत्याज, तत्यजे ।
अत्यासीत् । त्यस्यति, °ते or त्यजिष्यति, °ते । त्यज्यते । त्यक्त । त्यक्त्वा,
°त्यज्य । त्याजयति । तित्यक्षति ॥

त्रस् tras, to tremble, I, P. or IV, P. A. त्रसति or त्रस्यति, °ते ॥
तत्रास ; तत्रसुः or त्रेसुः । अत्रासीत् । त्रस्त । त्रासयति ॥

त्वर tvar, to hasten, I, A. त्वरते ॥ तत्बरे । त्वरित । त्वरयति ॥

दंश् dams, to bite, I, P. दशति ॥ ददंश् । दशिष्यति । दश्यते । दष्ट ।
दंष्ट्रा, °दश्य । दंशयति ॥

दम् dam, to tame, IV, P. दाम्यति ॥ दांत । दमयति ॥

दह् dah, to burn, I, P. दहति ॥ देहिष or ददग्ध, ददाह । अथासीत् ।
धस्यति । दसते । दग्ध । दग्ध्वा, °दस्य । दग्धुम् । दाहयति । दिधक्षति ॥

दा dā, to give, III, P. A. ददाति, दत्ते ॥ ददौ, ददे । अदात् ; अदित,

3. pl. अदिषत् । दास्यति, °ते; दाता । दीयते । दत्त (often °क्त after prefixes: आत्त &-tta) । दत्त्वा, °दाय । दापयति । दिक्षति ॥

दिव् div, to play, IV, P. दीव्यति ॥ दिदेव । अदेवीत् । देविष्यति । द्यूत । देवितुम् । देवयति ॥

दिश् dis, to point, VI, P. A. दिशति, °ते ॥ दिदेश, दिदिशे । अदिशत् । देख्यति, °ते । दिश्यते । दिष्ट । °दिश्य । देष्टुम् । देशयति । दिदिष्यति ॥

दिह् dih, to anoint, II, P. A. देष्मि, धेष्मि, देग्मि; दिह्ः, दिग्मः, दिग्मः; दिष्मः, दिग्मः, दिहंति । दिहे, धिष्मे, दिग्मे; दिहहे, दिहापे, दिहाते; दिष्महे, धिग्महे, दिहते । अदेहम्, अधेक्, अधेक्; अदिह्, अदिग्मम्, अदिग्माम्; अदिष्म, अदिग्म, अदिहन् । अदिहि, अदिग्माः, अदिग्म; अदिहहि, अदिहायाम्, अदिहाताम्; अदिहहि, अधिग्मम्, अदिहत । देहानि, दिग्मि, देग्मु; देहाव, दिग्मम्, दिग्माम्; देहाम, दिग्म, दिहंतु । देहै, धिष्म, दिग्माम्; देहावहै, दिहायाम्, दिहाताम्; देहामहै, धिग्मम्, दिहताम् । दिह्यात्, दिहीत ॥ (दिदेह), दिदिहे । दिह्यते । दिग्म । °दिह् । देहयति ॥

दुह् duh, to milk, II, P. A. (like दिह्) दोग्मि । अधोक् । दोग्मु । दुह्यात् ॥ दुदोह, दुदुहे । अधुष्यत्, अधुष्यत । धोष्यते । दुस्यते । दुग्ध । दुग्ध्वा । दोग्धुम् । दोहयति । अदूदुहत् । दुधुष्यति ॥

दृश् dris, to see, I, P. पश्यति ॥ ददर्श; ददृशुः । अद्राक्षीत् or अदर्शत् । द्रक्ष्यति; द्रष्टा । दृश्यते । अदर्शि । दृष्ट । दृष्ट्वा, °दृश्य । द्रष्टुम् । दर्शयति । अदीदृशत् । दिदृक्षते ॥

द्युत् dyut, to shine, I, A. द्योतते ॥ दिद्युते । अद्युतत् । द्योतिष्यते । द्योतयति । अदिद्युतत् ॥

द्रु dru, to run, I, P. द्रवति ॥ दुद्राव, दुद्रोष; दुद्रुव । अदुद्रुषत् । द्रोष्यति । द्रुत । द्रुत्वा, °द्रुत्य । द्रोतुम् । द्रावयति । (अदुद्रुषत् or अदिद्रुवत्) ॥

द्रुह् druh, to hurt, IV, P. द्रुहति ॥ द्रुद्रोह, द्रुद्रोहिष्य or द्रुद्रोग्ध or द्रुद्रोढ; द्रुद्रुहिष्य । अद्रुहत् । द्रुह्यति । द्रुग्ध । द्रुभुष्यति ॥

द्विष् dvish, to hate, II, P. A. द्वेष्टि ॥ दिद्वेष । अद्विष्यत् । द्विष्ट । द्वेष्टुम् । द्वेषयति ॥

धा dhâ, to place, III, P. A. दधाति; धत्तः; दधति । धत्ते; दधाते; दधते । अदधात्; अधत्ताम्; अदधुः । अधत्त; अदधाताम्; अदधत । दधानि, धेहि, दधातु; धत्ताम्; दधतु । दधे, धत्स्व, धत्ताम्; दधाताम्; दधताम् । दध्यात्, दधीत ॥ दधौ, दधे । अधात्, अधित ॥ धास्यति, ंते; धाता । धीयते । अधायि । हित । ंधाय । धातुम् । धापयति । धित्सति ॥

धाव् dhâv, to run, to wash, I, P. A. धावति, ंते ॥ दधाव । अधा-
वीत्, अधाविष्ट । धाव्यते । धावित running; धौत washed । धावयति ॥

धू dhû, to shake, V or IX, P. A. धुनोति, धुनुते or धुनाति, धुनीते ॥
दुधाव, दुधुवे । धविष्यति । धूयते । धूत । धूनयति । दोधूयते ॥

धृ dhri, to bear, I, P. A. (no present) दधार, दध्ने । धरिष्यति, ंते ।
ध्रियते । धृत । धृत्वा । धर्तुम् । धारयति, ंते । अदीधरत् ॥

ध्मा dhmâ, to blow, I, P. धमति ॥ दध्मौ । अध्मासीत् । धम्यते or
आयते । आत । ंध्माय । आपयति ॥

नद् nad, to hum, I, P. नदति ॥ ननाद, नेदिष्य; नेदुः । नदित ।
नदयति or नादयति ॥

नम् nam, to bend, I, P. नमति ॥ ननाम; नेमुः । अनंसीत् । नंस्यति ।
नम्यते । नत । नत्वा, ंनम्य । नमितुम् or नंतुम् । नमयति or नामयति ।
अनीनमत् । निनंसति ॥

नश् nas, to perish, IV, P. नश्यति ॥ ननाश; नेशुः । अनशत् or अने-
शत् । नशिष्यति or नंश्यति । नष्ट । नाशयति । अनीनशत् ॥

नह् nah, to bind, IV, P. A. नसति, ंते ॥ नसते । नद्ध । ंनस ।
नाहयति ॥

नृत *nrit*, to dance, IV, P. नृत्यति ॥ ननर्ते; ननृतुः । नर्तिष्यति ।
नृत्यते । नृत्त । नर्तयति । निनर्तिषति । नरीनर्त्ति or नरीनृत्यते ॥

पक् *pak*, to cook, I, P. A. पचति, °ते ॥ पपाच, पेचे । पक्ष्यति;
पक्ता । पच्यते । पक्ष्ण । पक्ता । पाचयति । पापच्यते ॥

पत *pat*, to fall, I, P. पतति ॥ पपात; पेतुः । अपपत् । पतिष्यति ।
पत्यते । पतित । पतितुम् । पतित्वा, °पत्य । पातयति । पिपतिषति or
पित्सति ॥

पद् *pad*, to go, IV, A. पद्यते ॥ पेदे । अपादि (aor. *Ātm.*) । पत्यते ।
पन्न । °पद्य । पन्तुम् । पादयति । अपीपदत् । पित्सते । पनीपद्यते ॥

पा *pā*, to drink, I, P. पिबति ॥ पपौ, पपिथ or पपाथ; पपुः । अपात् ।
पास्यति । पीत । पीत्वा, °पाय । पातुम् । पीयते । अपायि । पाययति ।
पिपासति । पेपीयते ॥

पा *pā*, to protect, II, P. पाति ॥ अपासीत् । पातुम् ॥

पुष् *push*, to thrive, IV or IX, P. पुष्यति or पुष्णाति ॥ पुपोष । पुष्यते ।
पुष्ट । पोषयति ॥

पू *pū*, to purify, IX, P. A. (or I, A. पवते) पुनाति, पुनीते ॥ पुपाव,
पुपुवे । अपावीत्, अपविष्ट । पूयते । पूत । पूत्वा, °पूय । पावयति ॥

पृ *prī* (पूर *pūr*), to fill, to guard, III, P. पिपति; पिप्रति ॥ (पपार),
पुपूरे । पूर्यते । पूर्त or पूर्य । °पूर्य । पूरयति ॥

प्रश् *prakh*, to ask, VI, P. पृच्छति ॥ पप्रच्छ, पप्रच्छिथ or पप्रष्ट;
पप्रच्छुः । अप्राक्षीत्, अप्रष्ट । प्रक्ष्यति । पृच्छते । पृष्ट । पृष्टा, °पृच्छ ।
प्रष्टुम् । पिपृच्छति ॥

प्री *prī*, to please, IX, P. A. प्रीणाति, प्रीणीते ॥ (पिप्राय), पिप्रिये ।
अप्रीषीत् । प्रीयते । प्रीत । प्रीणयति ॥

फल् *phal*, to burst, I, P. फलति ॥ पफाल । फलित or फुल । फा-
लयति ॥

बन्ध *bandh*, to bind, IX, P. बध्नाति ॥ बबन्ध, बबन्धिथ or बबन्ड or
बबन्ध । भन्त्यति । बध्यते । बद्ध । बद्धा, °बध्य । बन्धुम् । बन्धयति ॥

बुध् budh, to perceive, I, P. A. or IV, A. बोधति, °ते or बुध्यते ॥
बुबुधे । अबुद्ध । भोक्ष्यते । बुध्यते । बुद्ध । बुद्धा, °बुध्य । बोद्धुम् । बोध-
यति । अबुबुधत् । बुबुधस्ते ॥

ब्रू brū, to speak, II, P. A. ब्रवीमि, ब्रवीषि, ब्रवीति; ब्रूवः, ब्रूयः,
ब्रूतः; ब्रूमः, ब्रूय, ब्रुवंति । ब्रूते; ब्रुवते । अब्रवम्, अब्रवीः, अब्रवीत्;
अब्रूताम्; अब्रुवन् । ब्रवाणि, ब्रूहि, ब्रवीतु; ब्रवाय, ब्रूतम्, ब्रूताम्;
ब्रवाम, ब्रूत, ब्रुवंतु । ब्रूयात् ॥ वच् vak is used instead of ब्रू brū
in the general forms. The perfect आह āha may be used for its
present (153, 3).

भक्ष् bhaksh, to eat, devour, I, P. भक्षति ॥ भक्ष्यते । अभक्षि ।
भक्षित । भक्षितुम् । भक्षयति । अबभक्षत् ॥

भज् bhag, to divide, to enjoy, I, P. A. भजति, °ते ॥ बभाज,
बभक्ष्य; भेजुः; भेजे । अभाक्षीत्, अभक्त । भजिष्यति, °ते । भज्यते । भक्ता
भक्ता, °भज्य । भक्तुम् । भाजयति, °ते । भिष्यति ॥

भञ्ज् bhañg, to break, VII, P. भनक्ति । अभनक् । भनक्तु । भंज्यात् ॥
बभंज । अभंक्षीत् । भंक्ष्यति; भंक्ता । भज्यते । अभान्जि । भग्न । भंक्ता, °भज्य ॥

भा bhā, to shine, to appear, II, P. भाति; भाति । अभ्रात्; अभान्
or अभुः ॥ बभौ । भास्यति । भात ॥

भाष् bhāsh, to speak, I, A. भाषते ॥ बभाषे । अभ्राषिष्ट । भाषिष्यते ।
भाष्यते । भाषित । भाषित्वा, °भाष्य । भाषितुम् । भाषयति ॥

भिद् bhid, to cleave, to break, VII, P. A. भिनक्षि, भिंक्षे ॥ बिभेद,
बिभिदे । भेत्स्यति, °ते । भिद्यते । भिन्न । भिस्त्वा, °भिद्य । भेत्तुम् । भेदयति ॥

भी bhi, to fear, III, P. बिभेति; बिभ्यति । अबिभेत्; अबिभयुः ॥
विभाय or विभयांचकार । अभैषीत् । भीयते । भीत । भेतुम् । भाययति
or भीषयते । बेभीयते ॥

भुज् bhug, to enjoy, VII, P. A. भुनक्ति, भुंक्ते ॥ बुभुजे । भोक्ष्यति,
°ते । भुज्यते । भुक्त । भुक्ता । भोक्तुम् । भोजयति, °ते । बुभुक्षते । बोभुजीति,
बोभुज्यते ॥

भू bhū, to be, become, I, P. A. भवति, °ते ॥ बभूव, बभूवे । अभूत्, अभविह । भविष्यति । भूयते । अभवि । भूत । भूत्वा, °भूय । भवितुम् । भावयति, °ते । बुभूषति, °ते । बोभवीति ॥

भृ bhri, to carry, III, P. A. (also I, P. A. भरति, °ते) विभर्ति, विभृते; विधति, विधते । विभराणि, विभृहि, विभर्तुं ॥ बभार, बभर्ध; बभूव; or विभरांश्चकार । अभर्षीत्, अभृत् । भरिष्यति । ध्रियते । भृत् । °भृत्य । भर्तुम् । भारयति । बुभूर्धति । बरीभर्ति ॥

भज्ज् bhragg, to fry, VI, P. भृज्जति ॥ भृज्यते । भृष्ट । भृष्टा । भज्जयति ॥

भ्रम् bhram, to wander, IV, P. or I, P. A. भ्राम्यति or भ्रमति, °ते ॥ बभ्राम; बभ्रमतुः or भ्रमतुः । भ्रमिष्यति । भ्रात । भ्रात्वा, °भ्रम्य or °भ्राम्य । भ्रातुम् or भ्रमितुम् । भ्रामयति or भ्रमयति । बंधमीति, बंध्रम्यते ॥

मज्ज् magg, to sink, I, P. मज्जति ॥ ममज्ज । मंक्ष्यति । मग्न । °मज्ज्य । मज्जितुम् । मज्जयति । निमंक्षति ॥

मद् mad, to rejoice, IV, P. माद्यति ॥ ममाद; मेदतुः । अमादीत् । मद्यते । मस्र । मादयति or मदयति । अमीमदत् ॥

मन् man, to think, IV, A. मन्यते ॥ मेने । अमंस्त । मंस्यते । मन्यते । मत । मत्वा, °मन्य or °मत्य । मंतुम् । मानयते । मीमांसते ॥

मंथ् manth, to shake, I or IX, P. मंथति or मथ्नाति ॥ ममंथ, ममंथिथ । मंथिष्यति । मथ्यते । मथित । °मथ्य । मंथयति ॥

मा mât, to measure, II, P. or III, A. माति or मिमीते ॥ ममौ or ममे । मीयते । अमायि । मित । मित्वा, °माय । मातुम् । मापयति । मित्सति ॥

मुच् muk, to loosen, VI, P. A. मुंचति, °ते ॥ मुमोच, मुमुचे । अमुषत्, अमुक्त । मोक्ष्यति, °ते । मुच्यते । मुक्त । मुक्त्वा, °मुच्य । मोक्तुम् । मोचयति, °ते । अमूमुषत् । मुमुक्षति or मोक्षते ॥

मुह् muh, to be foolish, IV, P. मुसति ॥ मुमोह, मुमोहिथ or मुमोग्ध

or मुमोढ । अमुहत् । मोहिष्यति । मुग्ध or मूढ । मुह्यते । मोहयति ।
अमूमुहत् ॥

मृ mri, to die, VI, P. (pres. and aor. A.) म्रियते ॥ ममार, ममर्थः ;
ममिव । अमृत । मरिष्यति । म्रियते । मृत । मृत्वा । मर्तुम् । मारयति ।
अमीमरत् । मुमूर्षति । मरोमर्ति ॥

मृज् mrig, to cleanse, II, P. मर्ष्टि; मृष्टः; मृजंति । अमार्ष्टि; अमृष्टाम्;
अमृजन् । मार्जानि, मृड्ढि, मार्ष्टु; मृष्टाम्; मृजंतु । मृज्यात् ॥ ममार्ज; ममृजुः ।
अमार्जोत् or अमार्ष्टीत् or अमृष्टत् । मार्ष्ट्यति । मृज्यते । मृष्ट । मार्जित्वा
or मृष्टा, °मृज्य । मार्जयति । मरोमृज्यते ॥

मृ mnâ, to study, I, P. मनति ॥ अम्रासीत् । म्रायते । म्रात ॥

म्लै mlai, to fade, I, P. म्लायति ॥ मम्लौ । अम्लासीत् । म्लान । म्लापयति
or म्लपयति ॥

यज् yag, to worship, I, P. A. यजति, °ते ॥ इयाज, ईजे । अया-
क्षीत्, अयष्ट । यक्ष्यति; यष्टा । इज्यते । इष्ट । इष्टा । यहुम् । याजयति ।
अयीयजत् । यियक्षति ॥

यम् yam, to stop, I, P. यच्छति ॥ ययाम, ययंथ or येमिथ; येमुः ।
यंस्यति or यमिष्यति । यम्यते । यत । यत्वा, °यम्य or °यत् । यंतुम् ।
यमयति or यामयति । यियंसति ॥

या yâ, to go, II, P. याति ॥ अयात्; अयान् or अयुः । यातु ।
यायात् ॥ ययौ । अयासीत् । यास्यति; याता । यायते । यात । यात्वा,
°याय । यातुम् । यापयति । यियासति ॥

यु yu, to join, II, P. यौति; युवंति । अयौत्; अयुवन् । यौतु; युवंतु ।
युयात् । यूयते । युत । युत्वा, °युत् । युयूषति ॥

युज् yug, to join, VII, P. A. युनक्ति, युंक्ते ॥ युयोज, युयुजे । अयुजत्,
अयुक्त । योष्यति, °ते । युज्यते । युक्त । युक्ता, °युज्य । योक्तुम् । योज-
यति, °ते । अयूयुजत् । युयुक्षति ॥

रक्ष् raksh, to protect, I, P. A. रक्षति, °ते ॥ ररक्ष । अरक्षीत् ।
रक्षिष्यति; रक्षिता । रक्ष्यते । रक्षित । °रक्ष्य । रक्षितुम् । रक्षयति ॥

रंज् *rañg*, to tinge, IV, P. रज्यति ॥ रज्यते । रक्त । °रज्य ।
रंजयति ॥

रभ् *rabh*, to grasp (आरभ् *â-rabh*, to begin), I, A. रभते ॥ रेभे ।
अरभ् । रप्स्यते । रभ्यते । अरंभि । रभ् । °रभ्य । रभुम् । रंभयति, ंते ।
रिप्सते ॥

रम् *ram*, to sport, I, A. (with वि, आ, परि, उप optionally P.)
रमते ॥ रेमे । अरंस्त । रंस्यते । रंतुम् । रत । रत्वा, °रम्य or °रत्य । रम्यते ।
रमयति । रिरंसते ॥

राज् *râg*, to shine, I, P. A. राजति, ंते ॥ रराज, रेजे । अराजीत् ।
राजयति ॥

रु *ru*, to cry, II, P. रौति; रुतः; रुवंति ॥ रुराव; रुरुवुः । अरा-
वीत् । रुयते । रुत । रावयति । रोरुयते ॥

रुद् *rud*, to weep, II, P. रोदिति; रुदंति । अरोदम्, अरोदः or अरोदीः,
अरोदत् or अरोदीत्; अरुदिव; अरुदन् । रोदानि, रुदिहि, रोदितु;
रोदाव; रुदंतु । रुद्यात् ॥ रुरोद । अरुदत् । रोदिष्यति । रुद्यते । रुदित ।
रुदित्वा, °रुद्य । रोदितुम् । रोदयति । रुरुदिषति । रोरुद्यते ॥

रुध् *rudh*, to shut out, VII, P. A. रुणद्धि, रुंद्धे ॥ हरोध, हरुधे ।
अरुधत् or अरौत्सीत्; अरुद्ध । रोत्स्यति । रुध्यते । रुद्ध । रुद्धा, °रुध्य ।
रोडुम् । रोधयति । रुरुत्सति ॥

रुह् *ruh*, to grow, I, P. रोहति ॥ हरोह । अरुहत् or अरुहत् ।
रोत्स्यति । रुह्यते । रुढ । रुद्धा, °रुह्य । रोडुम् । रोहयति or रोपयति ।
रुरुह्यति ॥

रभ् *labh*, to grasp, I, A. लभते ॥ लेभे । लप्स्यते । लभ्यते । लभ् ।
लभ्वा, °लभ्य । लंभयति । लिप्सते ॥

लिख् *likh*, to scratch, to write, VI, P. लिखति ॥ लिलेख । लिख्यते ।
लिखित । लिखित्वा, °लिख्य । लेखयति ॥

लू *lû*, to cut, IX, P. A. लुनाति, लुनीते ॥ लुलाव, लुलुवे । लून ॥

वच् *vak*, to speak, II, P. वच्मि, वक्षि, वक्ति; वध्वः, वक्ष्यः, वक्तः;

वच्मः, वक्ष्य, वदंति । अवचम्, अवक्, अवक्; अवच, अवक्तम्, अव-
क्तम्; अवचम्, अवक्त, अवदन् । वचानि, वग्धि, वक्तु; वचाव । वच्यात् ॥
उवाच; ऊचुः । अवोचत् । वक्ष्यति; वक्ता । उच्यते । अवाचि । उक्त ।
उक्ता, °उच्य । वक्तुम् । वाचयति । विवक्षति ॥

वद् vad, to speak, I, P. वदति ॥ उवाद, उवदिथ; ऊदुः । अवा-
दीत् । वदिष्यति । उद्यते । उदित । उदिता, °उद्य । वदितुम् । वादयति ।
विवदिषति ॥

वप् vap, to sow, to weave, I, P. A. वपति ॥ उवाप, उवपिथ or
उवप्य; ऊपुः । वप्स्यति । उप्यते । उप्त । वापयति ॥

वश् vas, to desire, II, P. वश्मि, वस्मि, वष्टि; उम्; उंति ।
अवश्मम्, अवद्, अवद; औश् । वशानि, उड्डि, वहु । उश्यात् ॥ वश-
यति ॥

वस् vas, to dwell, I, P. वसति ॥ उवास, उवसिथ or उवस्य; ऊधि-
व; ऊपुः । अवासीत् । वत्स्यति । उष्यते । उषित । उषित्वा, °उष्य । वस्तुम् ।
वासयति । अवीवसत् । विवत्सति ॥

वस् vas, to wear, II, A. वस्ते ॥ ववसे । अवसिष्ट । वसित । वसित्वा,
°वस्य । वसितुम् । वासयति ॥

वह् vah, to carry, I, P. A. वहति, °ते ॥ उवाह, उवहिथ or उवोट;
ऊहिव; ऊहुः । अवाहीत् । वक्ष्यति; वोढा । उह्यते । ऊढ । ऊद्वा,
°उह्य । वोढुम् । वाहयति ॥

विद् vid, to know, II, P. वेस्मि, वेत्सि, वेस्ति; विद्मः, वित्यः, वित्तः;
विस्मः, वित्य, विदंति । अवेदम्, अवेः or अवेत्, अवेत्; अविद्म, अविस्मम्,
अविस्माम्; अविस्म, अविस्म, अविदन् or अविदुः । वेदानि, विद्धि, वेत्तु;
वेदाव, विस्मम्, विस्माम्; वेदाम, विस्म, विदंतु । विद्यात् ॥ विवेद or वि-
दांश्चकार । अवेदीत् । वेदिष्यति; वेदिता । विद्यते । विदित । विदिता ।
वेदितुम् । वेदयति । विविदिषति ॥ Pres. perf. वेद (oīda), वेत्थ (oīσ-tha),
वेद (oīde); विद्म, विदधुः, विदतुः; विस्म (īdμεν), विद, विदुः (cp. p. 96, 9).

विद् vid, to find, VI, P. A. विंदति, °ते ॥ विवेद, विविदे । अविदत्,

अविदत् । वेत्स्यति, °ते । विद्यते (there is found, there exists, there is) । विज्ञ or विन्न । विज्ञा, °विद्य । वेत्तुम् । वेदयति । विवित्सति ॥

विश् vis, to enter, VI, P. विशति ॥ विवेश । अविच्छत् । वेक्ष्यति । विज्ञयते । विष्ट । °विश्य । वेष्टुम् । वेशयति । विविक्षति ॥

वृ vri, to cover, V, P. A. वृणोति, वृणुते ॥ ववार, ववरिथ; ववृव; वव्रुः । अवारीत्, अवृत । व्रियते । वृत । वृत्वा, °वृत्य । वरितुम् or वरी-
तुम् । वारयति ॥

वृ vri, to choose, IX, A. वृणीते ॥ वव्रे । अवृत । वरिष्यते । व्रियते । वृत । वृत्वा । वरीतुम् । वरयति ॥

वृत् vrit, to be, to exist, I, A. (optionally P. in aor., fut., desid.) वर्तते ॥ ववृते । अवृतत् । वर्तिष्यते or वर्त्यते । वृत् । °वृत्य । वर्तितुम् । वर्तयति । अविवृतत् । विवृत्सति ॥

वृध् vridh, to increase, I, A. (opt. P. in aor., fut., desid.) वर्धते ॥ ववृधे । अवृधत्, अवर्धिष्ट । वर्त्यति । वृद्ध । वर्धितुम् । वर्धयति, °ते । अविवृधत् ॥

व्यध् vyadh, to strike, IV, P. विध्यति ॥ विव्याध; विविधुः । अव्यात्सीत् । विध्यते । विद्ध । विद्धा, °विध्य । व्याधयति । विव्यत्सति ॥

व्रज् vrag, to go, I, P. व्रजति ॥ वव्राज, वव्रजिथ । अव्राजीत् । व्रजिष्यति । व्रज्यते । व्रजित । व्रजित्वा, °व्रज्य । व्रजितुम् । व्राजयति । विव्रजिषति ॥

वृश् vrasht, to cut, VI, P. वृश्चति ॥ वृश्चते । वृक्च । वृष्टा, °वृश्च ॥ शंस sams, to recite, I, P. शंसति ॥ शशंस । अशंसीत् । शंसिष्यति । शस्यते । शस्त । शस्त्वा, °शस्य । शंसितुम् । शंसयति ॥

शक् sak, to be able, V, P. शक्नोति ॥ शशक्; शेकुः । अशक्त् । शस्यति । शक्यते । शक्त । शिष्यति ॥

शप् sap, to curse, I, P. A. शपति, °ते ॥ शशाप, शोपे । शपिष्यते । शप्यते । शप्त । शापयति ॥

शम् sam, to cease, IV, P. शाम्यति ॥ शशाम; शेमुः । अशमत् । शांत । शमयति । अशीशमत् ॥

शास् sās, to command, II, P. शास्ति; शिष्यः; शासति । अशा-
सम्, अशाः or अशात्, अशात्; अशिष्य; अशासुः । शासानि, शाधि,
शास्तु; शासाव, शिष्टम्, शिष्टाम्; शासाम, शिष्ट, शासतु । शिष्यात् ॥
शशास । अशिषत् । शासिष्यति । शिष्यते । शिष्ट । शासित्वा । शा-
स्तुम् ॥

शिश् sish, to distinguish, VII, P. शिनष्टि; शिष्यः; शिष्यन्ति ।
शिनषाणि, शिङ्गि, शिनष्टु ॥ शिशेष । अशिषत् । शेक्ष्यति । शिष्यते ।
शिष्ट । शिष्टा, °शिष्य । शेक्षयति ॥

शी śī, to lie down, II, A. शये, शेधे, शेते; शेवहे, शयाथे, शयाते;
शेमहे, शेध्वे, शेरते । अशयि, अशेयाः, अशेत; अशेवहि, अशयायाम्,
अशयाताम्; अशेमहि, अशेध्वम्, अशेरत । शयै, शेध्व, शेताम्; शया-
वहै, शयायाम्, शयाताम्; शयामहै, शेध्वम्, शेरताम् । शयीत ॥
शिश्ये । अशयिष्ट । शयिष्यते । शयित । शाययति । शिशयिष्यते ॥

शुच् suk, to grieve, I, P. शोचति ॥ शुशोच । अशोचीत् । शोचिष्यति ।
शोचित्वा । शोचितुम् । शोचयति । अशूशुचत् ॥

श्रि sri, to go, I, P. A. अयति, °ते ॥ शिश्राय, शिश्रिये । अशि-
श्रयत् । अयिष्यति, °ते । श्रीयते । अश्रायि । श्रित । अयित्वा, °अश्रय ।
अयितुम् ॥

श्रु sru, to hear, V, P. शृणोति; शृणुतः; शृण्वन्ति ॥ शुश्राव, शुश्रोथ,
शुश्राव; शुश्रुव; शुश्रुवुः । अश्रोषीत् । श्रोष्यति; श्रोता । श्रूयते ।
अश्रावि । श्रुत । श्रुत्वा, °श्रुत्य । श्रोतुम् । श्रावयति । शुश्रूषते ॥

श्वस् svas, to breathe, II, P. श्वसिति ॥ शश्वास । श्वसिष्यति । श्वस्त
or श्वसित । °श्वस्य । श्वसितुम् । श्वासयति ॥

श्वि svi, to swell, I, P. श्वयति ॥ अश्वत् । शून ॥

संज् sañg, to adhere, I, P. सजति ॥ ससंज । असांक्षीत् । सज्यते ।
सक्त । °सज्य । असंजि । संजयति । सिसंक्षति ॥

सद् sad, to perish, I, P. सीदति ॥ ससाद, सेदिथ or ससत्य; सेदुः ।
असदत् । सत्यति । सद्यते । सद्य । °सद्य । सञ्जुम् । सादयति । असी-
षदत् ॥

सह sah, to bear, I, A. सहते ॥ असहिष्ट । सहिष्यते; सोढा । सद्यते ।
सोढ । सोढा, °सद्य । सोढुम् । साहयति ॥

सिक् sik, to sprinkle, VI, P. A. सिञ्चति, °ते ॥ सिषेच, सिषिचे ।
असिञ्चत्, °त । सेष्यति, °ते । सिच्यते । सिक्क । सिक्का, °सिच्य । सेच-
यति, °ते ॥

सिध् sidh, to succeed, IV, P. सिध्यति ॥ सिषेध । सेष्यति । सिध्यते ।
सिद्ध । साधयति ॥

सु su, to distil, V, P. A. सुनोति, सुनुते ॥ सुषाव, सुषुवे । सोष्यति;
सोता । सूयते । असावि । सुत । °सुत्य । सावयति ॥

सू sū, to bear, II, A. सूते । असूत । सुवै, सूष्व, सूताम् । सुवीत ॥
सुषुवे । सविष्यते or सोष्यते । सूयते । सूत ॥

सृ sri, to go, I, P. सरति ॥ ससार, ससर्य; समृव; समुः । सरिष्यति ।
सृत । सारयति । सिसीर्षति ॥

सृज् srig, to let off, VI, P. सृजति ॥ ससर्ज । असाक्षीत् । स्रष्यति ।
सृज्यते । सृष्टा, °सृज्य । स्रष्टुम् । सर्जयति । सिमृष्यति ॥

सृप् srip, to creep, I, P. सर्पति ॥ ससर्प; समृपिष । असृपत् । सप्स्यति
or सप्स्यति । सृप्यते । सृम् । सृप्त्वा, °सृप्य । सर्पयति । सिमृष्यति ॥

सो so, to finish, IV, P. स्यति ॥ ससौ । असात् । सीयते । सित ।
सित्वा, °साय । सातुम् । साययति ॥

स्कंद skand, to approach, I, P. स्कंदति ॥ चस्कंद । अस्कांत्सीत् ।
स्कन्त्यति । स्कन्न । °स्कन्ध or °स्कन्ध । स्कन्दयति ॥

स्तम् stambh, to prop, IX, P. स्तभ्नाति ॥ स्तभ्नानि, स्तभान, स्तभातु ॥
तस्तम् । अस्तम्भीत् । स्तभ्यते । स्तम्भ । स्तम्भा, °स्तभ्य । स्तम्भुम् । स्तम्भयति ॥

स्तु stu, to praise, II, P. A. स्तौति or स्तवीति । अस्तौत् or अस्त-

वीत् । स्तौतु or स्तवीतु । स्तुयात्, स्तुवीत् ॥ तुष्टाव । अस्तावीत् or अस्तौ-
षीत्; अस्तोष्ट । स्तोष्यति । स्तूयते । अस्तावि । स्तुत । स्तुत्वा, °स्तुत्य ।
स्तावयति । अतुष्टवत् । तुष्टूयति ॥

स्तृ stri, to cover, V or IX, P. A. स्तृणोति or स्तृणान्ति ॥ तस्तार,
तस्तरे । स्तरिष्यति । स्तीर्यते । स्तृत । स्तृत्वा, °स्तृत्य । स्तारयति । तिस्तीर्यते ॥

स्था sthâ, to stand, I, P. तिष्ठति ॥ तस्थौ । अस्थात् । स्थास्यति ।
स्थीयते । अस्थायि । स्थित । स्थित्वा, °स्थाय । स्थातुम् । स्थापयति ।
अतिष्ठिषत् । तिष्ठासति ॥

स्पृश् spris, to touch, VI, P. स्पृशति ॥ पस्पृश । अस्पाक्षीत् or अस्पृ-
क्षत् । स्पृश्यति । स्पृश्यते । स्पृष्ट । स्पृष्ट्वा, °स्पृश्य । स्पृष्टुम् । स्पर्शयति ।
पिस्पृक्षति ॥

स्मि smi, to smile, I, A. स्मयते ॥ सिम्बिये । अस्मयिष्ट । स्मित ।
स्मित्वा, °स्मित्य । स्मापयति or स्माययति ॥

स्मृ smri, to remember, I, P. स्मरति ॥ सस्मार । स्मरिष्यति । स्मर्यते ।
स्मृत । स्मृत्वा, °स्मृत्य । स्मर्तुम् । स्मारयति ॥

स्यंद syand, to drop, I, A. स्यंदते ॥ सस्यंदे । स्यंस्यते । स्यंस्यते ।
स्यन्न । स्यन्त्वा । स्यंदयति ॥

सु sru, to flow, I, P. स्रवति ॥ सुसाव । असावीत् । स्रविष्यति । स्रुत ॥

खञ् स्वाङ्, to embrace, I, A. खजते ॥ सखजे । खंस्यते । खक्त ॥

खप् swap, to sleep, II, P. खपिति ॥ मुष्वाप; मुषुपुः । अखाप्सीत् ।
खप्स्यति । मुष्यते । अखापि । मुष । मुष्त्वा । खप्नुम् । खापयति ।
मुषुप्सति ॥

हन् han, to kill, II, P. हन्ति; हतः; भन्ति । अहन्; अभन् । हनानि,
जहि, हंतु; भंतु । हन्यात् ॥ जघान । अवधीत् । हनिष्यति । हन्यते ।
हत । हत्वा, °हत्य । हंतुम् । घातयति । जिघांसति ॥

हा hâ, to leave, III, P. जहाति; जहति । जहानि, जहीहि, जहातु;
जहतु ॥ जहौ, जहिय or जहाय । अहासीत् or अहात् । हास्यति । हीयते ।
हीन । हिन्त्वा, °हाय । हातुम् । हापयति । जिहासति ॥

हिंस hims, to strike, VII, P. हिनस्ति । अहिनत्; अहिंसन् । हिनसानि,
हिंधि, हिनस्तु । हिंस्यात् ॥ जिहिंस । अहिंसीत् । हिंसिष्यति । हिंस्यते ।
हिंसित । हिंसयति । जिहिंसिषति ॥

Ouv

हु hu, to sacrifice, III, P. जुहोति ॥ जुहाव or जुहवांषकार । अहौ-
षीत् । होष्यति । हूयते । हुत । हुत्वा । होतुम् । हावयति । जुहूषति ।
जोहवीति ॥

हृ hri, to take, I, P. A. हरति, °ते ॥ जहार, जर्य; जहुः । अहाषीत्,
अहत । हरिष्यति; हतो । ह्रियते । अहारि । हत । हत्वा, °हत्य ।
हारयति । जिहीर्षति, °ते । जरीर्हति ॥

ह्री hri, to be ashamed, III, P. जिह्रेति; जिह्रीतः; जिह्रियति ।
अजिह्रेत् । जिह्रेतु । जिह्रीयात् ॥ जिह्राय; जिह्रियुः । ह्रीण or ह्रीत ।
ह्रेषयति । जेह्रीयते ॥

ह्वे hve, to call, I, P. A. ह्वयति, °ते ॥ जुहाव; जुहुवुः । अह्वत्, अह्वत ।
ह्वास्यते । ह्वयते । हूत । °हूय । ह्वाययति । जुहूषति । जोहवीति ॥

APPENDIX II.

METRE IN CLASSICAL SANSKRIT.

The versification of classical Sanskrit differs considerably from that of the Vedic hymns, being more artificial, more subject to strict rules, and showing a far greater number of varieties of metre.

Classical Sanskrit metres are divided into :—

I. Those measured by the number of syllables;

II. Those measured by the number of *moræ* they contain.

All verses are divided into half-verses, while nearly all are further divided into quarter-verses (*pāda*).

Quantity is measured as in Latin and Greek. Vowels are long by nature or by position. Two consonants make a preceding short vowel long by position, Anusvāra and Visarga counting as full consonants. A short vowel counts as one *mora* (*mâtrâ*), a long vowel (by nature or position) as two.

I. Metres measured by Syllables (*Aksharakkhandah*).

These consist of :—

A. Two half-verses identical in structure, while the quarter-verses 1 and 3 differ from 2 and 4.

B. Four quarter-verses all identical in structure.

A. The Sloka.

The sloka (song, from *sru*, to hear) developed from the Vedic Anushtubh is the Epic verse, and may be considered the Indian verse *par excellence*, occurring, as it does, far more frequently than any other metre in classical Sanskrit poetry. It consists of two half-verses of 16 syllables or of four *pādas* of 8 syllables.

Dividing the half-verse into four feet of four syllables, we find that only the second and the fourth foot are determined as to

quantity. The fourth is necessarily iambic (◡—◡◡), while the second may assume five different forms. The first and the third foot are undetermined, except that ◡◡◡◡ is always excluded from them. By far the commonest form of the second foot is ◡—◡ (in Nala 1442 out of 1732 half-verses).

The type of the sloka may therefore be represented thus:—

..... | ◡—◡◡ | | ◡—◡— ||

Ex. āsīd rāgā Nālō nāmā | Virāsēnāsūtō bālī |
 ūpāpannō gūnāir ishtāi | rūpāvān asvākōvīdāḥ ||

It is only when the second foot has ◡—◡ that the first foot may assume all its admissible forms. When the second foot has any of the other four forms, the first foot is limited, as shown in the following table:—

	I.	II.	III.	IV.
1.	 ◡—◡—			
2.	{ ◡◡◡—			
3.	 —◡◡—			
4.	 —, —◡—			
5.	 —◡—◡			
			 ◡—◡—	

The first (typical) form is called *Pathyā*; the remaining four, called *Vipulā*, are in the above table arranged in order of frequency of occurrence. Out of 2580 half-verses taken from Kālidāsa (*Raghu-vamśa* and *Kumāra-sambhava*), Māgha, Bhāravi, and Bilhana, each of the five admissible forms of the sloka in the above order claims the following share: 2289, 116, 89, 85, 1.

In the table a dot indicates an undetermined syllable; a comma marks the *caesura*.

The end of a pāda coincides with the end of a word (sometimes only with the end of a word in a compound), and the whole

sloka contains a complete sentence. The construction does not run on into the next line. Occasionally three half-verses are found combined into a triplet.

B. All Four Pādas identical in Form.

1. Of the numerous varieties developed from the Vedic **Trishubh** (11 syllables to the pāda), the commonest are:—

- a. **Indravagrâ**: — — ◡ | — — ◡ | ◡ — ◡ | — — ||
- b. **Upendravrâ**: ◡ — ◡ | — — ◡ | ◡ — ◡ | — — ||
- c. **Upagâti** (a mixture of the above two):
— — ◡ | — — ◡ | ◡ — ◡ | — ◡ ||
- d. **Sâlinî**: — — — | —, — ◡ | — — ◡ | — — ||
- e. **Rathoddhatâ**: — ◡ — | ◡ ◡ ◡ | — ◡ — | ◡ — ||

2. The commonest forms of **Gagatî** (12 syllables to the pāda) are:—

- a. **Vamsasthâ**: ◡ — ◡ | — — ◡ | ◡ — ◡ | — ◡ — ||
- b. **Drutavilambita**: ◡ ◡ ◡ | — ◡ ◡ | — ◡ ◡ | — ◡ — ||

3. The commonest variety of **Sakvarî** (14 syllables to the pāda) is:—

Vasantatilakâ: — — ◡ | — ◡ ◡ | ◡ — ◡ | ◡ — ◡ | — ◡ ||

4. The commonest form of **Atisakvarî** (15 syllables to the pāda) is:—

Mâlinî: ◡ ◡ ◡ | ◡ ◡ ◡ | — —, — | ◡ — — | ◡ — ◡ ||

5. The commonest variety of **Atyashî** (17 syllables to the pāda) is:—

- a. **Sikharinî**: ◡ — — | — — —, | ◡ ◡ ◡ | ◡ ◡ — | — ◡ ◡ | ◡ — ||
- b. **Mandâkrântâ**:
— — — | —, ◡ ◡ | ◡ ◡ ◡ | —, — ◡ | — — ◡ | — ◡ ||

6. The commonest form of **Atidhriti** (19 syllables to the pāda) is:—

Sârdûlavikrîdita:

— — — | ◡ ◡ — | ◡ — ◡ | ◡ ◡ —, | — — ◡ | — — ◡ | ◡ ||

7. The commonest variety of **Prakṛiti** (21 syllables to the pāda) is :—

Sragdharā:

— — — | — ∪ — | —, ∪ ∪ | ∪ ∪ ∪ | ∪ —, — | ∪ — — | ∪ — — ||

II. Metres measured by Morae.

A. Metres in which the sum total only of the morae is prescribed (*Mātrākhaṇḍaḥ*).

The **Vaitāliya** contains 30 morae in the half-verse, 14 in the first pāda, 16 in the second. Each pāda may be divided into three feet, the second always consisting of a choriambus, and the third of two iambics; while the first foot in the first pāda consists of a pyrrhic, in the second pāda of an anapaest. The half-verse thus contains 21 syllables. The following is the scheme of the half-verse:

∪ ∪ | — ∪ ∪ — | ∪ — ∪ ∪ || ∪ ∪ — | — ∪ ∪ — | ∪ — ∪ ∪ ||

B. Metres in which the number of morae in each foot (*gana*) is specified (*Ganakkhaṇḍaḥ*).

Āryā or **Gāthā** has $7\frac{1}{2}$ feet to the half-verse, each foot containing 4 morae (= 30 morae altogether). The 4 morae may take the form ∪ ∪ ∪ ∪, — —, — ∪ ∪, or ∪ ∪ —; in the 2nd and 4th they may also become ∪ — ∪; in the 6th they appear as ∪ ∪ ∪ ∪ or ∪ — ∪. The 8th foot is always monosyllabic; the 6th of the second half-verse consists of a single short syllable. Hence the second half-verse contains only 27 morae.

SANSKRIT INDEX.

This index contains all Sanskrit words and affixes occurring in the grammar, with the exception of numerals (116-120), unless declined, and of the verbs given in Appendix I. The former, owing to their numerical order; the latter, because of their alphabetical arrangement, will easily be found. All indifferent words occurring in examples of Sandhi or of Syntax are of course excluded.

The figures refer to paragraphs.

ABBREVIATIONS.

A. = adjective. adv., adverb, adverbial. af., affix. aor., aorist. art., article. Bv., Bahuvrīhi. cd., compound. cj., conjunction. cl., class. cpv., comparative. csv., causative. dcl., declension. dem., demonstrative. den., denominative. des., desiderative. Dg., Dvigu. Dv., Dvandva. encl., enclitic. f.n., foot-note. ft., future. grd., gerund. ij., interjection. indcl., indeclinable. inf., infinitive. ipv., imperative. itrv., interrogative. K., Karma-dhāraya. n., note. n., neuter. neg., negative. nm., numeral. pcl., particle. per., periphrastic. pf., perfect. pr., present. prf., prefix. prn., pronoun, pronominal. prp., preposition, prepositional. ps., passive. pt., participle. sf., suffix. spv., superlative. Tp., Tat-purusha. v., vocative. w., with.

-a, bases in, 107.
aksh, des. of, 198, 2.
akshara-*kkhandah*, n. syllabic metre, App. II, 1.
ākshi, n. eye, 110, 3; 219 b.
agni-māt, a. having fire, 98; 105, 1 and 3.
agni-māti, f., 105, 4.
agni-māth, a. fire-kindling, 89.
Agnī-shōmau, Dv. cd., 217 c.
āgre, adv. prp. before, 209 d.
āghoh, v. Sandhi of, 55.
Ānga, strong base, 83.
ak, to go, bases ending in, 104.
ā-gñāta, a. K. cd., 215, 3.
aṅg, to anoint, 144, VII, 1.
-at, bases in, 97.
āti, prp. beyond, 207 a; 208 a.

āti, prf. very, 210.
Atidhriti, f. a metre, App. II, I B, 6.
Atisakvari, f. a metre, App. II, I B, 4.
Atyashāti, f. a metre, App. II, I B, 5.
ātha, pcl. then, now, 210.
athavā, cj. or, 210.
ad, to eat, type of cl. II, 138, 1; 144, II.
adāt, pr. pt., 97.
adās, dem. prn., 124; 226 B.
ādharma, prn. a. inferior, west, 130 c.
adhās, adv. prp. below, 209 d.
ādhi, prp. over, 207 a; 208 c.
adhi-kṛītya, prp. grd. regarding, 210; 240 b.
adhi-strī, f. K. cd. chief woman, 215, 3.
-an, bases in, 102.

an, to breathe, 144, II, 1.
 anadút, m. ox, 106, 3.
 anantarám, adv. prp. after, 209 c.
 -anīya, pt. ps. pt., 187; 239.
 ánu, prp. after, 207 a; 208; 208 a.
 An-udátta, grave accent, 18.
 Anudátta-tara, accent, 18.
 ánurúpam, adv. cd. accordingly,
 215, 3.
 Anushtúbh, f. a Vedic metre, App.
 II, I A.
 Anu-svára, 5; 11; 17, 8; 28; 30,
 3; 31; 33; 47; App. II, introd.
 antár, adv. prp. within, 52, f. n.; 209 a.
 ántara, pr. a. outer, 130 c.
 antara, n. difference, 219 c, 7.
 antará, adv. prp. without, 209 a.
 ántarena, adv. prp. without, 209 a.
 antiká, a. near (cpv.); -m, adv., 233,
 IV a.
 anyá, prn. a. other, 130 a.
 anya-tará, prn. a. either, 130 a.
 anv-ák, a. following, 104.
 ap, f. pl. water, 106.
 ápa, prp. off, 207 a; 208 b.
 ápara, prn. a. other, 130 c.
 ápi, pcl. w. itrv., 129; 210.
 ápi, prp. upon, 207 a.
 abhí, prp. towards, 207 a; 208 a.
 abhí-tas, adv. prp. around, 209 a.
 -am, indel. pt. in, 188.
 ambá, f. mother, 107, f. n. 2.
 ay, to go, per. pf., 156.
 -áya 1. csv. sf., 192; 195; 196.
 -aya 2. den. sf., 206.
 ayi, v. pcl., 211.
 ark, to honour, 146, 2 b; 198, 2.
 artha, object, at end of cd., 219 c, 8.
 ardhá, prn. a. half, 130 d.
 arh, to deserve, 242 b.
 álam, adv. prp. enough, 209 b.
 álpa, prn. a. little (cpv.), 115 d; 130 d.
 áva, prp. down, 207 b.
 Ava-graha, m. mark of elision of á, 7.
 ava-yág, m. Vedic priest, 90, 3, N. 2.
 ávara, prn. a. posterior, 130 c.
 avás, adv. prp. below, 209 d.
 ávāk, a. downward, 104, N.
 Avyayī-bhāva, m. adv. cd., 215, 3.

as, to eat, des. of, 198, 2.
 ashtán, nm. eight, 118.
 -as, bases in, 82, N. 1; 95.
 as 1. to throw, aor., 162, 3.
 as 2. to be, irreg. pr. forms, 144, II,
 2; 178; 233, I b; 234, II c.
 ásrig, n. blood, 90, 3.
 ásthi, n. bone, 110, 3.
 asmád, prn. base, 121.
 ah, to say, pf., 153, 3.
 áhan, n. day, 103, 2; at end of cd.,
 215, 3, N.
 ahám, prn., I, 121; unaccented
 forms of, 226.
 áhar, n. day, 52, f. n.
 áhar-ahaḥ, adv. day by day, 103, 2.
 ahar-gana, m. number of days, 103, 2.
 ahaha, ij., 211.
 aho, ij., 211.
 aho-rātra, m. day and night, 103, 2.
 -ā, bases in, 107; radical -ā, 108.
 ā 1. prp. near, 207 a; 208; 208 b.
 ā 2. pcl., 210.
 ā 3. ij., 211.
 ātmán, m. soul, 102; self, 126, 2.
 Ātmane-pada, n. middle voice, 131.
 ā-dā-ya, grd. = prp. with, 240 b.
 ādi, m. beginning, at end of cd.,
 219 c, a.
 ādya, a. first, 219 c, a.
 -āna 1. ipv. af., 142, N. 4.
 -āna 2. Ātm. pt. af., 184; 185.
 āp, to obtain, pf., 146, 2 a; des.,
 198, 2.
 ā-rābh-ya, grd. = prp. beginning from,
 209 c.
 Āryā, f. a metre, App. II, II B.
 āśis, f. blessing, 95, N. 3.
 ās, to sit down, pf., 156; 237.
 ā-sakta, pf. pt. ps. attached to, 234,
 II a.
 -i, bases in, 109; 110.
 i, to go, 138, 1; 168; 169; 170; 175, 2.
 i, w. prf. adhi, to read, 144, II, 3;
 194 (csv.).
 ikkhā, f. wish, w. inf., 242 a.
 itara, prn. a. other, 130 a.

iti, pcl. thus, 210; 227, N.; 235, N. 2.

itthám, adv. thus, 235, N. 2.

idám, prn. this, 123; 226 B.

-in, bases in, 82, N. 1; 99.

Indra-vagrâ, f. a metre, App. II, I B, 1 a.

Indra âdayah, Indra and the others, 219 c, a.

indh, to kindle, 144, VII, 1.

iyat, a. so much, 98, N. 2.

iva, encl. pcl. like, 210.

ish, to wish, 144, VI, 2; 146, 3; 150; 241 b.

-is, bases in, 95.

-i, bases in, III.

id, to praise, 144, II, 4.

-iyas, cpv. bases in, 100.

irshy, to envy, 231 A, 2.

is, to rule, 144, II, 4; 233, I a.

-u, bases in, 109.

ukh, to be pleased, 146, 3.

ukkh, des. of, 198, 2.

út-tara, prn. a. subsequent, 130 c.

úd, prp. up, 207 b.

úd-ak, a. upward, 104.

Ud-átta, acute accent, 18.

ud-díya, prp. grd. towards, 210; 240 b.

und, to wet, 139; 155, 1; 186, 1, N.; 198, 2.

úpa, prp. upon, 207 a; 208 a and c.

Upagâti, f. a metre, App. II, I B, 1 c.

Upa-dhmântya, m. labial sibilant, p. 2 (table).

upâri, adv. prp. above, 209 a.

upânâh, f. shoe, 94, 3 c.

Upendravagrâ, f. a metre, App. II, I B, 1 b.

ubháya, prn. a. both, 130 b.

ubhayá-tas, adv. on both sides, 209 a.

uro-ga, a. produced on the breast, 214, 6.

Ushnîh, f. a metre, 94, 3 a.

-us, bases in, 95.

-û, bases in, III.

ûrg, f. strength, 90, 3.

ûrdhvâm, adv. prp. after, 209 c.

-ri, bases in, 112; in Dv. cds., 217 b.

ri, to go, 139; 144, I, 2; 194.

rig, to obtain, 146, 2 b.

rité, adv. prp. without, 209 a.

ritv-ig, m. priest, 90, 3.

éka, nm. one, 117; 130 b; = art., 223.

eka-tamá, prn. a. one (of many), 130 a.

eka-tará, prn. a. either, 130 b.

etád, dem. prn. this, 125, 2; 226 B.

edh, to grow, 155, N.

enad (encl.), prn., 125, 3.

evá, pcl. just, 210; 226; 235, N. 3.

evám, pcl. thus, 210; 235, N. 2.

eshá, m. dem. prn. this, Sandhi of, 54.

-ai, -o, -au, bases in, 113.

-ka, af., added to Bv. cds. in -ri, -i, -in, 219 d.

kakúbh, f. region, 89.

kákkit, itr. v. pcl. = nonne, 210.

ka-tamá, prn. a. which of many? 130 a.

ka-tará, pr. a. which of two? 130 a.

káti, itr. v. a. how many? 128, N.

kati-payá, pr. a. some, 130 d.

kánishtha, spv. of alpa, little, 115.

kántyas, cpv. of alpa, 115.

kam, to love, 144, I, 6; aor., 164.

kartrí, f. of kartrí, maker, 112, N. 4.

Karma-dhârâya, m. descriptive cd., 215.

kás-kit, some one = indef. art., 223.

kántá, a. beloved, 107.

kāmam, adv., 210.

kím, itr. v. prn., 125 B; 210.

kim-u, kim-uta, kim punah, how much more? 210.

kíyat, a. how much? 98, N. 2.

kíla, pcl. = quidem, 210.

kut, to sever, 140, 3.

Kúru, -û, a Kuru, 109, N. 2.

kúsala, a. skilful, 234, II a.

kri, to make, 138, 5; 144, VIII;

146, 1; 148; 152; 154, 8; 158;

158, 1; 175, 3; 178; 180; 186;

2; 187; 188; 191; 192; 196;

199; 202; 204; to take, 234, II d.

krit, to cut, 144, VI, 1.
kri-tá, pf. pt. done, 101, N. 2.
kritá-vat, pf. pt. act. 101, N. 2; 186, 2, N.
krité, prp. adv. for the sake of, 209 d.
krishna, den. to behave like Krishna, 206, 1.
krí, to scatter, 136, 2; 152, 3; 154, 9.
krít, to praise, 136, 4.
klíp, 146, 1.
kévalam, adv. merely, 210.
kram, to step, 144, I, 1.
kri, to buy, 138, 6; 143; 154, 7; 182.
krúnk, m. curlew, 90, 1, N.
krósam, acc. of distance, 228, 2.
kroshtri, m. jackal, 112, N. 3.
kvá, itr. v. where? 210.
kship, to throw, 158, irreg., 1; 180; 234, II c.
kshirasyá, den. to long for milk, 206, 4.
kahudrá, a. mean, cpv. of, 115.

khan, to dig, 140, 3; 151, 3; 175, 5; 189 b.
khálu, pcl. indeed, 210.
khid, to vex, 144, VI, 1.
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CORRIGENDA.

Page 12, line 11, for (39) read (42).

„ 25, line 5, for (92) read (93).

„ 35, line 18, for (155) read (156).

„ 42, note 2, line 1, for (193) read (197).

„ 47, line 2, for 183, note 2, read 183.

„ 73, § 131, line 11, for (178, 180) read (178, 179).

„ 115, line 6, after 158, 160 add 161.

„ 136, last line but one, for Avyâyibhâva read Avyayibhâva.